The Lutheran Outlook

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Greek Text of New Testament

By Frederick C. Grant

Conscience of the Soldier

By A. G. Wacke

Death of a Martyr

Bonhoeffer's Swansong

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An Editorial

Unity, a Lutheran Imperative

By Lt. Sidney E. Ahlstrom

Vol. XI FEBRUARY. 1946 No. 2

Pointed Paragraphs

CATHOLICS WAKING UP ON TEMPERANCE!

EVEN the Roman Catholic Church is now finding it necessary to stimulate interest in total abstinence from alcoholic beverages. Hitherto it has not been the popular belief that the Catholic Church is interested in total abstinence. The reception given a temperance sermon delivered by Rev. Alphonsus V. Conway, of Bethlehem, Pennsylvania, indicates ecclesiastical alarm over the growth of women drinkers. He urged the delegates to the 73rd annual convention of the Catholic Total Abstinence Society not to overlook the cocktail problem, especially as it affects women and young girls.

"Offer a woman a drink of whiskey, and she may decline," Bishop Eustace, one of the speakers, said. "Offer her a cocktail, and she may accept. Unfortunately, this is true of some girls of school age." Rev. John W. Keogh, of Philadelphia, declared to the Union that the Church had six hundred thousand "alcoholics" on its hands. The state of national inebriation has never had its counterpart in all of our national history. The growth of drunkenness and drinking habits among young girls particularly, as well as among older women, threatens the sanctity of society.

In former generations, the drinking of alcoholics was chiefly a masculine indulgence. With incredible speed it is turning into a feminine disease. Can we not hear the cry of unborn babies cursed from the day of their birth by having alcoholic mothers?

Not a single Christian denomination or combination of denominations has presented any appeal to Congress against the present campaign of brewer advertising which aims to persuade the high school girls of our nation to become drinkers of booze. A quiescent Church must bear the inevitable judgment which will fall upon our domestic life because of our unwillingness to protect the young from commercialized and legalized corruption through alcoholic beverages.—*The Watchman-Examiner.*

Every man has God-given talents which may help others; to use them is to add to the volume of good influence in the world.—Henry Clay Trumbull.

NO LONGER COSTS ANYTHING

A member complained to the pastor that the Church was always asking for money. Another member, after listening attentively, commented: "I had a son that cost me much to keep in early life and particularly when he went to college. A greater strain on our budget came when he met a beautiful young lady during his senior year. One night, on the eve of graduation, we received word that he had undergone an emergency operation, which added considerably to the expense Two weeks later he died; there were the funeral expenses. *But since then our son has not cost us one cent. He is dead. As long as the Church is a living Church it will cost us plenty. When the time comes that our Church no longer costs anything, it is dead."* —*Selected.*

No rearrangement of bad men will make a better world; there must be changed hearts.—Edward M. Pruden.

A PRAYER

Lord, let not my religion be
A thing of selfish ecstasy;
But something warm with tender care
And fellowship which I can share.
Let me not walk the other side
Of trouble's highway long and wide;
Make me a Good Samaritan,
And neighbor unto every man.
—*Clarence M. Burkholder.*

Hell hath no fury like a noncombatant.—C. E. Montague.

PRAYER

Dear God, throughout my life
When darkest hours have come
And human aid seemed helpless
Thy voice has said, "Well done."
Thy gentle hand has touched me
And from anguish set me free.
O God, extend that voice and hand
To our brothers o'er the sea.
—*Frances K. Andrews.*

It looks as if man had better start harnessing the forces of the Spirit, the powers of Holy Writ and the electrons of the Golden Rule and the Ten Commandments. The only "atomic bombs" that will save mankind from now on are to be found there. If we would only spend sums like $2,000,000,000 to harness the forces of God's teachings, what a break it would be for the human race! No uranium is needed as a medium for that.—Dave Boone.

UNREALISTIC REALISM

The rise of the new realism was bound to produce confusion in America, for the new realism is nothing but the old *Realpolitik.* It represents the conquest of the United States by Hitler. It suggests that the one powerful nation in the world which claimed to hate Machiavellianism, and repudiated the doctrine that military superiority implies moral superiority, must now embrace these theories or be accused of being "soft". A nation which fought two wars to end war must now, in the hour of victory, plan to have the greatest navy in the world; it must perpetuate conscription; and it must get all the island bases it can lay its hands on. A nation which has pretended to the name of Christian must now abandon the attempt to deserve it. This moral confusion is matched by intellectual disintegration. We seem not to see or not to care about the stupidity of following contradictory policies and taking contradictory attitudes. Intellectual integrity is coming to be regarded as a sign of softness, too. So we call Japanese soldiers fanatics when they died rather than surrender, whereas American soldiers who do the same thing are heroes. We prove that all Germans are murderers and all Japanese apes, and at the same time insist that we are going to have one world in which all men are brothers. We say we are going to re-educate the Germans, and adopt a policy of non-fraternization. We hate slavery and propose forced labor. We want Europe rebuilt, but will have no heavy industry in Germany. We want order in Europe, but not if we have to sacrifice to prevent starvation. We are against dictatorship, but the dictatorship of the proletariat is an exception.—Robert Maynard Hutchins in *Christian Century.*

The Lutheran Outlook

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EDITORIAL

THREE OF THE pronouncements adopted by the National Lutheran Council at its 28th annual meeting in Chicago, Jan. 22-25, may well become historic documents in the annals of American Lutheranism. Most important, of course, was the general statement on the present world situation and the attitude of the Lutheran Church toward the many problems that World War II has left in its wake. It was a document that breathed the spirit of humility, repentence, gratitude to God, and deep solicitude for the desperate plight in which mankind now finds itself.

Council Speaks For Lutherans

Thanksgiving for peace was the first note in the message, but then followed quickly a penitent acknowledgement of our own share "in the guilt of the world that has brought upon humanity such a visitation."

"As we emerge out of the horrible darkness of the night of war," the statement continued, "the morning lights reveals to us with gruesome reality the frightfulness of war's desolation and the bleakness of its aftermath. We are appalled by the enormity of the spiritual price that has been and is being paid, and we are keenly aware of the tremendous power of the demonic forces that threaten our Christian civilization with unprecedented Satanic cunning."

Calling the present moment a "climactic crisis" in humanity's history, the Council declared that it has brought to the Church of Jesus Christ a clear, divine call to be a witnessing Church.

"We must bear witness against the spirit of hatred and vengeance, against tyranny and oppression in every form, and against national selfishment and aggrandizement.

"We must bear witness to the healing and redemptive truths that alone can bind up the wounds of the nations and bring about a just and durable peace.

"We must bear witness to the righteousness of the Kingdom of God on earth which alone can bring about a righteous world order."

In the achievement of this demonstration of Christian love and benevolence, the statement continued, governments will "pronounce righteous judgment upon the guilty, tempered with mercy. As a people, we must forgive, even as we are forgiven."

Then came a moving plea for the exercise of Christian compassion to suffering mankind everywhere. "Our sincere sympathy," said the statement, "must show itself practically: easing the suffering of the hapless victims of the war throughout the earth. The displaced multitudes, the maltreated, the anguished, the famished, the naked, the homeless, the sick, the destitute must ever be in our prayers. Ours is the ministry of reconciliation. We counted not the cost in the prosecution of the war into victory. We dare not count the cost in the consummation of the peace unto victory. The destiny of humanity hangs in the balance."

Finally came this forthright characteristically Lutheran declaration:

"We affirm boldly our desire to renew our fellowship with our Christian brethren in all lands, even in the midst of the confused and inflamed thinking that is an aftermath of war.

"Therefore do we pledge that we shall come to the succor of our brethren in the faith in the war-ravaged countries where churches have been destroyed and altars desecrated, where the church and worship life has been weakened or paralyzed, but where also the martyr testimony of a heroic faith has written new and glorious chapters in the annals of the Christian Church.

"We will send our emissaries to the ends of the earth, laden with our gifts of love, to hearten the weak, to cheer the despairing, to strengthen the Gospel ministry, upborne by our prayers that the church life and activities may be restored and the Word of God have free course.

"We join our voice with the voices of other Christian groups in our land who have also clearly sounded the call to Christian America to fulfill her destiny in this day of opportunity. It is our prayer and the earnest desire of our soul that this call may be heard, in loving obedience to Him whom we serve and whose we are."

* * *

The second set of resolutions adopted by the Council was in the nature of a direct appeal to the Lutherans of America to "give witness together with all Christians in America, to the sincerity and power of their faith by a great heroic outpouring of love through gifts of clothing and funds for relief and spiritual reconstruction."

Specific mention was made of the 1946-47 Lutheran World Action appeal for $10,000,000 which was launched simultaneously with the Council's meeting, as well as the requests for clothing on behalf of Lutheran World Relief, Inc.

"Through these channels," said the resolutions, "Lutherans will share in the alleviation of suffering, and must help reinforce and buttress the spiritual strength of our brethren in war-torn countries, upon whom falls the task of securing Christian faith and ideals in their lands.

"We recognize this as a divine mandate whereby Lutherans in America today must influence the course of history by strengthening and reconstructing our Household of Faith throughout the world."

* * *

The third pronouncement of the National Lutheran Council was in the form of a direct appeal to the American authorities at Washington to change the savage policy of vindictiveness and revenge pursued up to the present moment by our government toward former enemy peoples. Faced by the stubborn refusal of the President's War Relief Control Board to grant permission to Church bodies and private relief agencies to send food, clothing, and medicines into Germany and other enemy nations, Lutheran leaders who had come back from Europe with a deep burden of human sorrow and woe resting upon their souls told the Council how their every effort to bring a ministry of mercy to Central Europe had been frustrated by official objections.

Dr. C. E. Krumbholz, chairman of the administration committee of Lutheran World Relief, Inc., told how one large shipment of clothing and bedding had been sent to Holland and how 500 bales of clothing and 20 bales of shoes were aboard a ship bound for Finland; but the warehouse at Easton, Pa., is bulging with 2,000 bales of clothing and 250 additional bales are being processed each day, and still no permission can be had from Washington to alleviate the suffering of the homeless and destitute refugees in Germany.

Dr. Franklin C. Fry, president of the United Lutheran Church in America, told how he and two other prominent American churchmen representing the Federal Council of Churches had visited the White House to seek a change in American policy, but all in vain.

Clearly dismayed by these developments that seemed to threaten a very large part of its program of relief and reconstruction in war-torn countries, the Council nevertheless refused to yield to a spirit of defeatism. Rather, it spoke out boldly and frankly to those in authority, asking definitely for the right, with other Christian groups, to send food, clothing, and medicine to Japan, China, Hungary, and the British zone in Germany. As for the American zone in Germany, it asked only for the right to send clothing and medicine, since the American Army has undertaken to provide food for the destitute although it is a bare subsistence diet of only 1,550 calories per day.

Addressed to the President and to all Congressmen, the document was signed by the officers of the Council as well as by all the presidents of its eight constituent bodies.

"We express it as our firm conviction," the Lutheran churchmen told the government at Washington, "that one means of securing a just and durable peace is to permit the Christian forces of our nation to minister to human needs, wherever existent, whether those of Ally or former enemy."

To implement these resolutions, it was agreed that each of the synodical presidents should urge the clergy and membership in his body to bring all possible pressure to bear on the federal government to bring about a change in the present inhuman policy being pursued by it. Here is a task that certainly can no longer be delayed, and the National Lutheran Council is to be congratulated for the vigor with which it has acted to remove the dark blot that now rests on the American name and to prove to the world that that part of America which is Christian is still the friend and benefactor of helpless and suffering humanity—in all parts of the world.

Where Does Blame Lie For Starvation Plan?

ONE OF THE deepest mysteries connected with the inhuman policy pursued by the United States since the close of the war in relation to former enemy countries, particularly Germany, has been to determine just who is responsible for it and why it has proved so difficult to bring about any deviation from its implacable savagery. It was generally known, of course, that former Secretary of Treasury Morgenthau had proposed a plan by which Germany was to be stripped of all of its industrial resources and reduced to the status of an agricultural state, but it was never dreamed by sane Americans that such a policy, which would inevitably destroy the economy of all Europe and imperil the peace and prosperity of all the world, was being seriously considered by American statesmen. Still less was it assumed that Germany would be practically destroyed as a political entity, its industrial districts looted of their machinery, large parts of its territories turned over to some of the conquering nations, millions of German

people expelled from these territories to become homeless refugees, and tens of thousands of men, women, and children doomed to death through exposure and starvation.

Nevertheless, all this was actually brought to pass by the most terrible document probably ever formulated in human history—the Potsdam Agreement.

It was inconceivable, however, once the inhuman cruelty of that Agreement began to be revealed, that Christian Churches and other humanitarian agencies would be officially prohibited from bringing a measure of relief to the victims of the starvation plan. American Christians have been slow to believe that their own government—usually the first to champion the cause of the oppressed and suffering in all parts of the world—was actually balking every humanitarian effort to reveal a forgiving and compassionate spirit toward our beaten foes. Nor were they willing to believe that their own President, who has given expression to many noble Christian sentiments since assuming office, notably his Christmas Eve appeal for the practice of Christian love among the nations, was in any way responsible for America's savage policy of retribution.

They knew, of course, that it was President Truman who had helped to formulate the Potsdam Agreement with Stalin and Churchill and they also knew that it was the President's War Relief Control Board which had actually forbidden the sending of relief to Germany, but had not Mr. Truman told Dr. J. W. Behnken, president of the Missouri Synod, in an interview in the White House on December 14, that he did "not want a single human being in Europe to die because of lack of food or clothing"?

It was something of a rude shock, therefore, when Dr. Franklin Clark Fry, president of the United Lutheran Church in America, who recently visited Germany with two other American churchmen as a special investigating committee, told an audience of 4,000 Lutherans in Medinah Temple, Chicago, on January 20, that he and Methodist Bishop G. Bromley Oxnam, president of the Federal Council of Churches, had visited the White House on the previous Wednesday and that President Truman had flatly refused to allow American church organizations to ship clothing, food, or medical supplies to any part of occupied Germany.

"He refused," said Dr. Fry, "to permit the National Lutheran Council to send clothing to the Lutheran churches in the American zone and he at the same time refused similar requests made by other denominations.

"While I have the greatest respect for duly constituted authority, I wish to say that this is the time for American churchgoers to arise in protest and, in the name of humanity, assert their disapproval of President Truman's action."

Most German children under two years of age are doomed to die because of the combined shortages of fuel, clothing, and food, Dr. Fry told his audience, and he added: "Not since the Thirty Years' War has Europe been such a picture of complete physical devastation."

What made the American policy all the more incomprehensible was the fact that Dr. Fry had placed in the hands of the President a letter from the British authorities giving permission to send food, clothing, and medical supplies into the British zone of occupation and even promising to provide transportation and warehouse facilities. But America's Chief Executive remained adamant in his refusal to approve such relief measures.

"I have been morose ever since I visited the President last Wednesday," said Dr. Fry.

From Geneva, Switzerland, comes confirmation of Dr. Fry's indictment of America's policy toward Germany. "Hitler's ideas really won," writes Robert W. Root from the World Council of Churches headquarters in that city. "Cold, congealed hate—revenge—is in the saddle in Germany. We who call ourselves Christians are going to have to face up to the way we are treating our recent enemies. It is true that the people of France and Holland and Czechoslovakia and the rest of the occupied countries are suffering. But steps are being taken to aid them. The government permits this, and the Churches are helping. The great misery today is in Germany. Even if it is not poular, Christians must recognize that we are doing unto our enemies as we would not be done unto."

And from Minnesota's "fighting chaplain," Major George B. Wood, pastor of Christ Episcopal Church, Austin, Minn., a man who parachuted into combat with the Eighty-second Air-Borne Division, comes the statement, quoted in the *Minneapolis Star-Journal,* that American policy in Germany is "creating a hatred of democracy."

"America's policy apparently is that the only good German is a dead one," declared Chaplain Wood. "One prominent German religious leader told me that the American occupation army is making Goebbel's prediction come true."

Whereas the Russians are instructing their men to associate with "good" Germans, which in their case means Communistic Germans, and while the British have transported as many as 50,000 German children from one sector to another in order to clothe and feed them, Chaplain Wood added, the American policy is resulting even in starvation of women and children.

It was undoubtedly due to this cumulative evidence which is coming from every quarter that led the *Christian Century* to make the unqualified charge on January 30 that President Truman is responsible for America's unmerciful treatment of the German people. Said that journal:

"The reception which church efforts to open channels for private relief to Central Europe are getting in Washington ought to make it clear where the responsibility lies. It lies with President Truman. He is the 'highest authority' on this matter. The secretary of state is his appointee. The department of state can only carry out his policy. The President's War Relief Control Board is responsible to the chief executive. All calculated confusion by means of manipulation of governmental ma-

chinery should not for one moment be allowed to obscure this fact. It should never be forgotten that the Potsdam agreement was an executive agreement, entered into by President Truman on the spot and carried out by him to the letter . . . The responsibility for Potsdam belongs to the President. Unfortunately the consequences of Potsdam belong to us all. That is why it is important for people in the churches to realize the significance of their own obligation. They must bring to bear upon the President the full force of their protest against a policy which, we repeat, is pushing Europe faster and faster into a chaos of hate, despair and lust for revenge from which calamity will eventually emerge to afflict the whole world. They can do this by demanding that they be permitted to send relief supplies to anybody who needs them. If it is true, as reported, that somebody has been permitted to send 800 copies of the Morgenthau book on the pulverization of Germany to all American officials in that country, that is another indication of the influence wielded by supporters of a vengeful peace. The President is committed, but the President can change his mind. The churches must help him to change it before it is too late!"

These are hard words, but Americans need to be confronted with the cold facts, even if they point an accusing finger at the highest authority in the land. It is the American people, after all, who will have to pay the bitter price in the future for the sins we commit as a nation today, and that price is usually measured in human sweat and blood and tears.

Has America Reversed Starvation Policy?

SINCE the above was written, an Associated Press cable from Berlin has announced that the United States government has given permission to the American Council of Voluntary Agencies to send relief to "special categories" of German civilians. According to the announcement, which was made on January 26 by Lieut. Gen. Lucius D. Clay, head of the official military government in the American zone of occupation, authorization will be given to Churches and other voluntary relief agencies to ship such items as medical and sanitary supplies, soap, cod liver oil, powdered milk and infants' food, and clothing for the aged, young children, pregnant mothers and nursing mothers, and the ill.

It was stated in the cablegram that the military government reserves the right to supervise the distribution of relief, which in the American zone is to be made through existing German welfare agencies." Details have not yet been worked out for distribution in the British and French zones.

In some quarters the announcement has been hailed as "a distinct victory for Christian public opinion" and the suggestion is made that it may "even signalize a final break with the Potsdam policy."

For our own part, we would rather await reports from our own church representatives in Europe regarding the genuineness of the reported concessions. Doors for a Christian ministry of mercy to central Europe were apparently thrown open on previous occasions, only to be securely locked again by official red-tape.

If a policy of Christian compassion is now to replace the former spirit of hatred and revenge, we will thank God for it and rejoice that the Church will have another opportunity to prove that the Spirit of Christ still lives among its people. But if this concession has been won by giving mighty utterance to the Christian conscience of America, the Church will be challenged as never before to make it evident to the world that its deeds of mercy measure up to its profession of love.

Illinois Court Upholds Religious Education

A DECISION of utmost importance for the future of released time religious education in the United States was handed down in Champaign, Ill., on January 26, when a three-judge Circuit Court denied a petition brought by a mother of that city to ban the teaching of religion in the public schools. The petitioner, Mrs. Vashti McCollum, had gained nation-wide publicity by her suit, in which she termed religion a "chronic disease of the imagination contracted in childhood." She charged that her 10-year-old son James Terry had been subjected to embarrassment by reason of the fact that he was the only child who did not attend the classes in religion. She also alleged that time from regular school subjects was lost, and, as a taxpayer, she objected to having classes in religion taught in school buildings maintained by tax funds.

Mrs. McCollum's father, Arthur G. Cromwell of Rochester, N. Y., was a witness at the trial. He described himself as a "freethinker" and testified, "We deny the existence of God." Mrs. McCollum's 10-year-old son was also a witness and caused spectators to gasp when he blandly stated, "So far as I am concerned, there just isn't any God." He admitted, however, that he had wanted to attend the classes in religion, and the mother told the court that she had been "harrassed and annoyed" by the child's requests.

In its "finding of fact," the three-judge panel ruled: "The testimony fully sustains the allegations that Mrs. McCollum adheres to a school of thought known as 'rationalism,' including atheism, is not a believer in any religious creed or doctrine, accepts no part of any Bible as true where such part is not in accord with proved scientific fact, and her views are set forth in her father's publication, 'Rationalism versus Religious Education in the Public School.'"

The court found that the religion instructors were not teachers or employes of the defendant school district, but were paid by the council; that the children must have written parental consent to take the courses of thirty minutes a week in the grade schools and forty-five minutes in junior high school.

"What it all amounts to," the court stated, "is that the pupils who take religious education use a thirty-minute study period which otherwise would have been devoted to study for recitation in their regular classes; that on this release time they study religious education; while those who do not take religious education simply have a thirty-minute study period while waiting for the pupils in religious education classes to rejoin them for the regular secular study."

The testimony of Mrs. McCollum and her son, the ruling added, "stands alone and opposed to all the other evidence in the record that any child has ever been ridiculed, shunned, embarrassed or ostracized because of his non-participation in these courses, or because of his religious beliefs."

Although Mr. McCollum announced that she would carry the case to the state Supreme Court, it was generally believed that the issue, so far as the State of Illinois was concerned, had been definitely settled. The case was very evidently being pushed as part of an organized plan to halt the introduction of religious education in public schools on released time, and the outcome of the trial was being watched with intense interest by church leaders and educators throughout the country.

Unrest Among Soldiers Retained in Service

WIDESPREAD unrest among American soldiers in foreign areas who were clamoring to be sent home brought about a quick investigation in Congress, which summoned General Eisenhower, Army Chief of Staff, to explain to a joint meeting of Senators and Representatives on January 15 the reason for the dissatisfaction existing among the GIs.

General Eisenhower did a good job. With something of the force and thoroughness that characterized his work as a military leader during the African and European campaigns, the General made it clear to the lawmakers —and incidentally to the country—that the rate of demobilization has been much more rapid than was originally promised. In September the former Chief of Staff, General Marshall, had told Congress that it was planned to release 450,000 service men in September, 550,000 in October, and between 700,000 and 800,000 every month thereafter. Instead, the actual number released in September was 597,000; in October, 1,270,000; in November, 1,186,000; in December, 1,112,000. In other words, the number who were actually brought home exceeded by 1,665,000 the original prediction for the four months.

General Eisenhower explained that, whereas the Army had 8,300,000 men under arms on V-E Day, 5,000,000 of these have already been brought home, and that an additional 2,750,000 will have been discharged by July 1. "This," said the General, "has been the most rapid and broad-scale demobilization in history."

Aside from preserving law and order in the occupied countries of Germany and Japan, General Eisenhower made it clear that one of the important tasks of the Army was to look after the immense amount of property belonging to the United States government. At the present time material valued at more than $7,000,000,000 is being stored, guarded, and maintained in the European area alone. The amount in the Pacific theater of war is also very large. Said the General:

"Regardless of whether this property is stored for the use of our occupation forces, returned to the United States for current and future needs of the Army, in process of being declared surplus, or already declared surplus but not disposed of by the disposal agencies, the Army has the complete responsibility for care, maintenance, protection, delivery and fiscal accounting for such property."

It is easy, of course, to understand the intense feeling of loneliness which grips thousands of brave young Americans in far-off lands when they see multitudes of their comrades returning home while they, themselves, are not demobilized. These soldiers feel that, with the fighting over, they have accomplished the job assigned to them, and that they have a right to go home. With that point of view we fully sympathize. The sooner it will be possible to withdraw all occupation troops from Germany and Japan and return those countries to their own people, the better it will be for the whole world.

For the present, however, it will be necessary to maintain forces in both countries to guard against further trouble. And in Japan particularly, under the able administration of General MacArthur, far-reaching religious, social and political changes are being wrought which may bring untold blessings to the Japanese people and all other nations in the future. To have a part in such a task is something over which every American soldier in Japan may well rejoice and feel proud.

In any event, the American people have every reason to feel assured that the Army has done everything in its power to bring about a rapid demobilization of its forces and to bring American soldiers home. Whatever men have been retained in service are being held there because of American foreign policy, and for this the Army is not responsible.

What Was Significance Of Morgan's Charges?

LIEUTENANT GENERAL Sir Frederick E. Morgan, who has been the chief of the UNRRA organization in Germany, was restored to his position on January 29 by Herbert H. Lehmann, director general of UNRRA, after the British officer had been brought to this country to explain his statement made to a news conference on January 2 regarding Jewish refugees pouring into Germany from Poland.

Sir Frederick's charges created an international sensation at the time they were made. Expressing the belief that an unknown secret Jewish organization was behind the infiltration of Polish Jews into the American zone in Germany, the British general told newsmen that

he was frankly skeptical about "all the talk about pogroms within Poland."

Jewish refugees arriving in Berlin by train loads from Lodz and other Polish centers, he declared, were "well-dressed, well-fed, rosy-cheeked, and have plenty of money."

"They certainly do not look like persecuted people," said Morgan, who added that all of the Jews had the "same monotonous story about pogroms," but that allied investigators had been unable to "catch up with" these reports.

Sir Frederick expressed doubt that the mass movement of Jews into Germany "had the connivance of the Polish government or any other eastern power," but he stated that the Jews in Europe are "growing into a world force." The problem posed by the infiltrees, he added, was not one to be solved by UNRRA, but that "somebody must do some hard thinking about the problem."

It is rather significant that on the very day that former Governor Lehman announced that Sir Frederick would be restored to his position as director of UNRRA in Germany, the United States Third Army in Germany issued an intelligence report which practically substantiated all the statements the British general had made. The Army report stated that the Jewish infiltration into the American zone of occupation in Germany was organized in Poland by "Kibutzes"—groups established there to prepare the Jews for life in Palestine—and that it was financed by Zionist groups. The report continued:

"All the Zionist 'committees' have this much in common: They all render assistance to the prospective infiltrees by giving them advice what routes to follow, where to go, how to cross the border, and whom to see along the routes for further help. Where necessary, they provide material aid in the form of money and clothing."

The report said that the majority of the Jews making such trips were bent on reaching Palestine, but those infiltrating into the American zone firmly believed that "if Palestine is inaccessible to them, a Jewish state will be established in Bavaria." It added:

"The infiltrees arriving in this area, at the worst, are adequately clothed, and seem to have been eating well enough to be in no danger at all of malnutrition."

The Third Army report revealed that there were two principal routes for the movement—one through Lodz in Poland to Prague, Czechoslovakia, and then across the border, where tickets could be bought for Munich in Bavaria; the other by *Red army trucks* to Berlin, and then by rail to Munich.

General Morgan, previous to his reinstatement as head of UNRRA in Germany, wrote a letter to Director General Lehman is which he denied harboring any prejudices against the Jewish people or that he was actuated by anti-Semitic motives, but he did not retract any of his statements.

From his original statement, as well as from the evidence adduced by the United States Army, these facts seem to emerge: That a mass movement of Polish Jews into the American zone in Germany is taking place; that the movement is largely financed by the Zionist group; that most of the infiltrees hope to reach Palestine; that others believe that a Jewish state is to be established in German Bavaria; that the infiltrees are not refugees in the sense that they are fleeing persecution or that they have been expelled from their homes; that they are well-fed and well-clothed, and that Soviet Russia and Poland are possibly giving encouragement to the movement.

What all this adds up to poses a difficult question. Christians everywhere will have the greatest sympathy for all Jews who cherish the hope that some day they may return to Palestine to help restore the ancient national home of the Jewish people. They most assuredly will not condemn the Zionist group for giving every aid and encouragement to members of their own race. They are unable to understand, however, why these people, who are not refugees in the ordinary sense of the word, should receive aid both from their own kinsmen and from UNRRA, while German nationals, who have been driven from their homes and are perishing from cold and starvation, should be denied all help, either from UNRRA or fellow Christians. They will also be led to wonder if there are any grounds for the hope of the Polish Jews that a part of Germany, which is already over-populated, is to be made into a Jewish state. If so, is this also a part of the Morgenthau plan?

Into College Windows

By ALVIN N. ROGNESS

SUPPOSE God were to give us incontestable revelation that the world would end in 1950. He has declared that no such revelation will be forthcoming, but just suppose that it were. I should like to attend the first faculty meeting after such an announcement had been made. What would the *objectives* of education be for the remaining four years of time?

I suspect that someone would suggest that only the department of Bible need be continued. This suggestion would no doubt be rejected, but not before every teacher present would have acknowledged the centrality of the Bible for the impending crisis. But the teacher of history would point out that the study of man's relations with his fellow men throughout the years could yield pertinent lessons too: the judgment of God upon the sins of men and nations; the futility of force; the power of Christ in the affairs of men. History itself, the teacher would disclose, may be a vehicle for the glory of God. The departments of natural science, too, would take stock of themselves, and point out that biology and chemistry have a role beyond the simple prolonging of life upon the earth; that through the study of this world's amazing order and design, the student could be made to increase his wonder and awe of the living God. Instructors in

the department of literature would assert that they could present their subject matter in such a way that the student would see God through the phenomenon of language, and that the rich content of great literature could enrich a man's soul in that which was eternal. The fine arts, and even the practical arts, could implement man's preparation for eternity. All in all, it would be a most interesting faculty meeting!

The world may not end in 1950 (let us not forget that it could); it may run on for many millenia. The fact remains, however, that our principal commission in Christian education is to prepare man for life with God. Man is a creature of time; more significantly, he is a child of eternity. The highest objective of education is not to equip him for a comfortable adjustment to this world of time; the supreme aim is to adjust him harmoniously to an eternal environment. More real than the ground on which we walk is the Kingdom of God. To equip him for and in this Kingdom is the all-pervasive objective of every phase of Christian education. Alive and throbbing with the vision eternal, a student will have the chief equipment for life in time, too.

The Conference Corner

BY PRESIDENT H. L. YOCHUM

THERE is a pathetic grandeur in man's innate and indomitable passion for the absolute and ultimate. At times he becomes so absorbed in his work, association with family and friends, pleasures and diversions, that he comes close to feeling satisfied. Then something —perhaps a haunting strain of music, perhaps the memory of some dear one gone away or grown away, perhaps a moment of solitude under the stars on the shore of a lake—stirs within his soul a poignant longing for something he cannot begin to define. He tries to comfort himself with his achievements, his friendships, all the material and spiritual blessings God has granted him. But it is not enough. He knows that something is still lacking, something for which he feels he was made, something without which his destiny will never be complete.

Like the Preacher of old, he may assay all the interests in life which seem to content others; they are inadequate, somehow, and he murmurs, "Vanity of vanities; all is vanity." Almost he resents that "divine discontent" and wishes he might be satisfied with what he is and has. Yet he senses that this attitude threatens a sort of suicide of the spirit, so with a twinge of sadness and a tinge of pride he abandons himself for the moment to his mood.

What is it that he wants? He cannot say. Certainly it is nothing material, for he has all he needs to provide for his physical wants and those of his family. Nor is it anything cultural or intellectual, for the treasures of music, literature, and art are available for his delight. It is not merely sentimental, for he has learned to reconcile himself to his children's growing up and his own growing old. It is not social, for he does not lack friends and congenial associates. It is not moral, for he feels no burden of guilt which God's grace and his Saviour's sacrifice has not removed. It is not exactly spiritual, for he rejoices in God's love and providence, a firm faith and a full surrender. Something of mysticism is involved, an inexpressible, even incomprehensible urge that wells up from the deep places of his soul, but sinks back beyond recall without breaking the surface of clear perception.

On rare occasions it becomes almost definable, yet so elusive that the mind cannot quite lay hands on it. It is a whispered protest against change, against loss, against death, against evil and suffering. It is a moan of futility as one asks what he can do that has not been done or become that has not been. It is a groan of dissatisfaction with self, so disappointingly limited in abilities, so disgustingly prone to sin, so hopelessly beneath the image of perfection one has cherished for himself. It is a plaintive lament over one's inability ever to bridge the gap of personality in complete and mutual understanding of fellow man or God. It is the maddening thought of time, mechanically and inexorably moving on beyond recall. It is the terrifying concept of eternity, the prospect of going on and on and on for ever—yes, even though it be in the presence of God and the company of the saints!

The spirit hovers for a moment over these dark waters, tempted to cast itself headlong into their fascinating depths, then frantically beats its wings and darts to a safe perch on the solid shore of practical reality. Soon life's interests and activites have recaptured the errant spirit, which resumes its customary chores with some reluctance and with some relief. The anguish of that moment now has passed, but it will return again as suddenly and as unaccountably.

Shall the victim of these experiences try to guard against their repetition? Must he label them as a sort of "escape mechanism," the refuge of a mind overburdened with responsibilities? Or is this a sort of psychological fourth dimension which, if he had the courage to explore it farther, would reveal things never perceptible to the "normal" faculties? For that one brief moment he had seemed to poise between earth and heaven, between time and eternity, between life and—what? Dare he, should he, must he surrender again to that strange mood when uninvited it returns? Is there any possible way in which he can turn these experiences to good use? Does he gain new insights into the inmost feelings of his fellow men? Is he made more receptive to the Holy Spirit's illumination? Or is this some profitless fantasy, the vestige of childhood's suprasensory excursions, properly atrophied as life's hard realities harness the spirit?

Who can answer? At the risk of being suspected by the readers of this column of some mental aberration, I have tried to convey a dim notion of what seems a peculiar experience. Perhaps it is common, and an exchange of correspondence may be helpful, at least consoling.

Unity, a Lutheran Imperative

By Lt. Sidney E. Ahlstrom
Transportation Corps, U. S. Army, Oakland, Calif.

There is nothing in the world so sociable by nature and so jarring by vice as man is . . . God created him single, from him to propagate all the rest of the race, so as to admonish us to preserve concordant unity among its multitudes.

. . . St. Augustine, De Civitate Dei

I do not give you commands as if I were some one great, for though I am a prisoner for the Name, I am not yet perfect in Jesus Christ: but now I do begin to be a disciple, and I speak to you as to my fellow learners. For I needed to be prepared by you in faith, exhortation, endurance, long-suffering. But since love does not suffer me to be silent concerning you, for this reason I have taken upon me to exhort you that you live in harmony with the will of God. For Jesus Christ, our inseparable life, is the will of the Father . . . Therefore it is fitting that you should live in harmony. Therefore by your concord and harmonious love, Jesus Christ is being sung. Now do each of you join in this choir, that being harmoniously in concord you may receive the key of God in unison, and sing with one voice through Jesus Christ to the Father, that He may both hear you and recognize that you are members of His Son.

. . . St. Ignatius, Epistle to the Ephesians

WE MISSED ARMAGEDDON by a hair! The postwar era, which may result in world chaos or "One World", is at hand. The wistful hope expressed in the popular song, "When the lights go on again all over the world" has to some extent been realized. The world scene, however, fails to harmonize with the "note of triumph" which was struck on V-Day. With whole peoples starving and dying, our nation still seems ready to concern itself with Charlie Chaplin's weeping on the witness stand. The war over, there are many who are willing and eager to forget both its cost and its purpose in a quick return to the "good old times". With the torturing vision of some three hundred thousand American dead in our minds, there is no indication of a rededication of the spirit. The facts suggest the paradox of coexistent grief and exultation—but there is no paradox. We simply are not collectively grieving. Although each one of us may be crying his heart out over some particular loss, there is no repentant America.

It is with this great misfortune in mind, that a member of the laity makes bold to suggest a course of action for the Lutheran Church—for it is certain that self-flagellation will not cure the world of its ills; only the Church can do that.

What Does This Hour Demand?

The questions press upon us with great urgency: Where should we turn? What should we think? What should we do if this is to be our greatest hour? Quo Vadis, America?

The two answering propositions which are made herein can be briefly summarized:

1. The debacle of a second world war underlines what the Lutheran Church has always preached: the incapacity of "man alone", his depravity if you please. Realization of this calls for humility and repentance. Repentance assumes faith and demands a change. This is a Lutheran message—dogmatic and unadorned, as right as rain.

2. Lutheran Unity is the minimum requirement for effective Lutheran action to bring this message to the nation and the world.

A Lesson from Two Books

Recently I was given two religious volumes which serve to illustrate an important truth. One of these books was the widely disseminated sermon of Henry Drummond, *The Greatest Thing in the World,* a glowing discussion of love, closing with an admonition to "love thy neighbor". The other was the famous meditation on the *Imitation of Christ* by the medieval religious, Thomas a Kempis.

A comparison of the approach and the spirit of these books is inevitable, and rewarding. It is pomposity versus humility. When heard in conjunction with the sanctified wisdom of the Lowland saint, the words of the British preacher remind one of echoes in an empty meeting-house of the Society for Ethical Culture. Yet the radical difference does not arise because the Blessed Thomas fails to urge us to love our neighbors as ourselves, but solely because he sees that it is impossible to love our neighbors without a humility based on the love of God. He sees the frailty of man and necessity for *grace.* It is through contrition and not through eloquent restatement of a slogan that man will find the strength to follow his Master.

War Teaches Same Truth

This is the lesson we must learn and Thomas a Kempis is not its only teacher. It is the lesson of this war. It has been the watchword of the saints and martyrs ever since it was uttered on a hillside by an almost secret sea. Our main difficulty is that we so long have had our ears filled with the chant of the "moderns" that anybody who uttered an exhortation to humility was dismissed as a medievalist. The "philosophy" of the Sermon on the Mount has so long been paraded as the only significant element in Christianity that one who

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talked about anything but the "Golden Rule" and "social readjustment" in connection with Christian morality was considered to be either an old-fashioned pietist or a superstitious mystic. The Book of Concord is not a best-seller, even in Lutheran bookstores.

I am not here suggesting that there is a hierarchy of virtue, nor am I going to labor the urgency of humility. I merely contend that in the exaltation of the "man" Jesus and the "Bible to be Read as a Form of Literature" some profound aspects of Christianity have been submerged if not altogether lost. Ironically, we need an antidote for self-confidence. Our philosophy of progress and our faith in technics need to be reconsidered in the light of the Via Dolorosa. Too long have young Americans thought that because they had a B. A. degree they could challenge the Almighty. Banking in the wisdom of the "solid majority", we have forsaken the Wisdom of the Ages. The time has come for a reevalution of our potentialities. "Invictus" to the contrary, we are not masters of our fate. We cannot maneuver our destiny with slogans. We must pray John Donne's great prayer:

"Batter my heart, three-person'd God; for you
As yet but knock, breathe, shine, and seek to mend;
That I may rise, and stand. O'erthrow me, and bend
Your force, to break, blow, burn and make me new."

Beyond Words to Deeds

But a prayer is not enough, any more than the popularity of the song, "Comin' in on a Wing and a Prayer," is evidence of a growing religious tendency among our "bobby socks" (as was recently averred by a prominent American in a national broadcast). We must go beyond words to deeds. Our faith must be brought to fruition. There must be Christian Action; for reasons suggested below, there must be *Lutheran* action.

The Lutheran Church is unique in American Protestantism and it has within itself the vitality to accept the challenge of our times. It is the only section of the Protestant Church that has retained the Christian tradition in its historic fullness, and which at the same time has suffered no major ideological division. It remains today, as it was in the 16th century, a confessional Church, firmly resisting the secularizing trends which have made such alarming inroads into other Protestant Churches. *We stand firmly, and we know where we stand.* Liberalism has not tampered with our dogmatics; pragmatism and materialism have not dimmed our evangelical fervor. The Lutheran synthesis is fully capable to deal with the problems of man, the nation, or the world, with an answer that is direct and uncompromising.

Danger in Negative Attitude

One question, however demands consideration. *How* shall this great Church bring its influence to bear on the crucial problems that confront us? If our nation is going amiss because of misplaced self-confidence, what can our Church do to humble and renew it? The Lutheran Church must speak. But in what way? Should it be positive and forthright? Or should it, for instance, fall into the old negative practice of berating the Vatican?

Just that is being done. One example may be found in *The Christian Century,* which not long ago printed a series of articles attacking the Catholic Church. But you can not accomplish much by beating an antique drum. Consider for a moment the plain implications of the statements which were made: One branch of the Church is attaining significance: beware! The Pope wants to bring an olive branch to the peace conference: throw him out! Christianity is being wielded on a national scale; don't let is happen here!

This series of articles is not mentioned here in order to renew the argument or to further publish the ideas they contained. The only reason for referring to the matter is that such outbursts are symptomatic of weakness and like all symptoms they should be heeded rather than ignored. Even though the Lutheran Church has taken part in similar actions, we can use this incident for beneficial ends. These alarums can be used as bell buoys by which to set our compass: they tell us where *not* to go.

The tragedy of such attacks (whether they be by innuendo or bold remonstrance) is that they undermine rather than bolster the moral consciousness of the nation. Such frightened warnings do not sound like a Crusader's hymn. Patrick Henry, the Virginian, did not denounce his compatriots in Massachusetts because *they too* would take liberty or death!

Rome Stands for Something

Before our Church takes any more negative action, it behooves us to re-evaluate our methods and our goals. It can, for instance, be stated with little qualification that the Roman Catholic Church is the only Church in America (possibly excepting our own) that has shown consistent intransigence in the face of modern paganism and the secularization of holy institutions. It can be stated without any qualification whatever that the modern college student searching for intellectual support for his religious convictions or antidotes for his religious doubts can gain precious little from most Protestant apologists. From them he is likely to get highly verbalized discussions of the "ethics of Jesus" or paeans to the "Architect of the Universe". It is no heresy to say that it would be more rewarding for such a student to consult the tracts of the Jesuits, not to mention the dissertations of Gilson, Maritain, or Mortimer Adler. Catholics believe in a Triune God—a basic tenet of faith not always conspicuous in those who write for *The Christian Century.*

It would seem apparent that the proper course for Lutheranism is not to make an assault on other defenders of God's ramparts, but rather to gird itself in the whole armor of faith, present a unified front, and join the defense. A scholarly and readable *Companion to the Book of Concord* similar to Father Farrell's fine commentary on St. Thomas' *Summa* would do far more for Christianity and the Lutheran Church than repeated jabs at Romish pertinacity.

A Positive Lutheran Program

In the foregoing discussion, certain aspects of our problem have been covered: the patent needs of our country for the Christian message, the vitality of the Lutheran "answer", and the error of a tangential approach. Bearing these three thoughts in mind it would seem that the challenge to Lutherans is clearly defined.

We must emphasize the historic confessions of our Church, yes.

We must lay aside the diverting—and totally futile—pastime of railing at Rome, yes.

But more than that, we must make a UNITED attempt to implant the truth that is ours into the consciousness of the world.

Unity Becomes an Imperative

It is recognized that great obstacles to Lutheran unity have existed since our nation began. There have been linguistic and national barriers intrinsic in our type of country. In 1946 these barriers are more imagined than real. It is also recognized that much progress has been made during the last hundred years. The number of independent conferences and synods has been reduced from over a hundred to less than twenty, with three of the groups accounting for over 95% of the confirmed Lutheran membership in the United States and Canada. The increasingly important functions which are being performed by the National Lutheran Council (in many instances with the cooperation of the Missouri Synod) give further cause for satisfaction and gratitude. But these are still only beginnings—they are trends which must be brought to their full consummation before it is too late. The time is past when the diverse national origins and clashing personalities that have previously afforded a "reason" for separation can be allowed to stand in the way of the doctrinal unity *which has for the most part always existed.*

The hastiest consideration of a prostrate world or the critical problems in our own country should place the dividing differences in their proper perspective. The spiritual impact of Christianity must make itself felt, and the Lutheran Church can play a tremendous role. But people will not listen to an exhortation for world peace and brotherhood from a Church that cannot close its own ranks—any more than they look to Francisco Franco to keynote the revival of democracy in Europe. In the era now a-borning, a divided Church will be ignored. What was in the past merely a desirable and logical ideal that everyone assumed would some day be achieved, has now become more than a challenge: *Lutheran unity is an imperative.* It is a strategic, psychological, and moral necessity, demanding all the charity, and the thoughtfulness of the greatest Lutheran minds.

Every Crisis an Opportunity

The world of which we are a part faces a crisis, perhaps the gravest since the 5th and 6th centuries. But, by the grace of God, every crisis is also an opportunity—an opportunity for our Church. If Lutherans are worthy of the man who stood before the imperial throne and said, "Here I stand, I can nought else", then the issues will be faced and the inconsequentia ignored. Snide remarks about other Lutheran groups will be banished from our speech and our writing. Our thinkers will turn seriously to the issues at stake. There is a job to be done. We must do it better than anybody else!

Unity is as urgent as the times are dire. The admission that a *modus vivendi* can not be found, when the obstacles are so minute, will amount to forfeiture of a birthright signed and sealed in Wittenberg four centuries ago.

Greek Text of New Testament

The Basis of the Revised Standard Version of 1946*

By Frederick C. Grant
Seabury-Western Theological Seminary, Evanston, Ill.

EVEN if there have been no other reason for a fresh revision of the New Testament, it would have been required by the discovery of additional manuscripts and the change that has come over textual criticism since 1881, the date of the English revision upon which the American edition of 1901 was based.

I.

A mere list of the more important manuscripts and fragments made available to scholars since the last revision is imposing.

One of the most important discoveries has been a manuscript of the Old Syriac version of the Gospels, found in the monastery of St. Catherine on Mt. Sinai by Mrs. Lewis and Mrs. Gibson in 1892. The text of this version is older than the Curetonian Syriac, and probably dates from the second century. Thus it testifies to the state of the Greek text from which it was translated, perhaps around 150 A.D.

Related to this is the remarkable discovery of a fragment of Tatian's *Diatessaron* in Greek, found at Dura on the Euphrates by the Yale Expedition in 1933, and edited by Professor Carl Kraeling.

* One of a series of articles introducing the Revised Standard Version of the New Testament. Copyrighted by International Council of Religious Education. Reprinted by permission.

Another important discovery was the "Washington" manuscript, purchased at Cairo in 1906 by Mr. Charles Freer of Detroit. It contains a mixed text; i.e., some parts were copied from one type of manuscript, others from other types.

Even more important was the discovery in 1931 of fragments of twelve manuscripts (eight Old Testament, three New Testament, and one containing part of Enoch), and their purchase by Mr. A. Chester Beatty, an American living in England. These fragments are of extraordinary importance, as the leading experts agree that they were copied for the most part in the third century—a hundred years, presumably, before Vaticanus and Sinaiticus! The Gospels and Acts probably come from the first half of the third century; the fragments of the Pauline letters are certainly not later than 250 A.D.—which is almost unbelievably early, compared with the "great uncials" upon which Westcott and Hort, and the earlier revisers, had to rely.

These were not the only discoveries, of course; scores of papyrus fragments, and even some vellum codices have continued to turn up. The famous ninth-century Koridethi Gospels were edited by Beermann and Gregory in 1913. Recent American editions include *The Rockefeller McCormick New Testament* (13th century), *The Four Gospels of Karahissar* (13th century), and *The Elizabeth Day McCormick Apocalypse* (17th century). Even these late Byzantine manuscripts are not to be overlooked; once in a while they are of real importance in establishing the earlier text.

In addition to the discovery and publication of Greek and Syriac manuscripts, considerable attention has been given to other versions, such as the Sahidic, Armenian, and above all the Latin, especially the Old Latin, perhaps contemporaneous with the Old Syriac, i.e., around 150 A.D. The result has been a quantity of fresh discoveries and new publications including better editions of manuscripts and versions already known.

All this new material for textual criticism has to be evaluated and assimilated by New Testament scholars. Its influence upon both the editing and the translating of the New Testament is apparent in all the standard editions of its text since 1881, and in many of the newer translations. And it simply demanded a fresh revision of the Revised Version.

II.

Now the problem arises, how to make use of these new manuscripts and new editions. Therein lies the whole point of the science of textual criticism. It may be thought that a simple rule would be to count those manuscripts which favor a particular reading; then count up the manuscripts on the other side; or if there are three readings which are competing for recognition, then count up the supporters of all three and choose the reading that has the strongest support in numbers. But such a method would never do, for the reason that the largest number of manuscripts are of a late date; the early manuscripts are more rare. So then another method must be devised. Perhaps this would be to "weight" the manuscripts and give a fifth-century manuscript twice the value of a sixth-century, etc. But the trouble with this scheme is that sometimes a later manuscript turns out to have been copied from a manuscript considerably earlier in date than its immediate rival; in the case just mentioned, the sixth-century manuscript may happen to be copied from a third-century one while the fifth-century manuscript may have been copied from another which was almost contemporary. Hence some better system must be devised for evaluating manuscripts; and when the manuscripts have been evaluated some principles must be set up by which the original text of the autographs may be approximated as closely as possible. This is an indispensable procedure, since we do not possess a single autograph of a New Testament document. As in the case of all other ancient books we have only copies of copies. Our oldest fragment of a New Testament book, the tiny little scrap of papyrus giving a few words from the Gospel of John, is not earlier than a little before 150 A.D. That fragment is now in the John Rylands Library at the University of Manchester in England.

As a result of approximately two hundred and fifty years of modern textual criticism, scholars have come to the conclusion that there existed at the end of the second century five main types of text, that is, all existing manuscripts of the New Testament go back to ancestors that belonged to one or another of these groups. As stated by Sir Frederic Kenyon in his recent books, *The Text of the Greek Bible, The Story of the Bible* and *Our Bible and the Ancient Manuscripts,* these were as follows:

(1) Western, represented by Codex Bezae and the Old Latin version.

(2) Caesarean, represented by the Koridethi Gospels, etc.

(3) Alexandrian, represented by Codex Sinaiticus, Codex Vaticanus, and the Coptic version.

(4) Syriac, represented by the Old Syriac version.

(5) Other, i.e., a classification for readings that do not fall into any of the preceding groups.

This view takes the place of the one which has held the field more or less since Bishop Westcott and Dr. Hort published their Greek New Testament in 1881. Their theory of the "neutral" text has gradually been abandoned even though the manuscripts which they included in that classification are still recognized as of great importance, chiefly Sinaiticus and Vaticanus. There has been a growing recognition among scholars of the importance of the so-called "Western" text. It contains some good readings, and moreover (as Westcott and Hort themselves recognized) it does not include some of the interpolations that got into all other types of text—most of which are found at the end of the Gospel of Luke.

If Kenyon's conclusion is correct—and it is shared by many other experts—the situation is completely changed from that in 1881. Instead of tracing back the text to its original in the autographs by a steady process of con-

vergence following back to a common source the divergent lines of descent, we shall have to stop when we get to the second century; and in place of some rule of preference for one type of text over another, or for their common agreements over their divergences, we shall have to trust a great deal more than heretofore to what is called internal criticism. In fact, this is about the point at which we had arrived anyway: the style of a New Testament author, for example, counts for a great deal more in textual criticism at the present time than it did in the nineteenth century; and Matthew, Luke, and perhaps even John, are pretty good early witnesses to the text of Mark, for example; and so on. But now, with Kenyon's conclusions before us, it is more obvious than ever where our chief problems lie. "In the first two centuries this original text disappeared under a mass of variants, created by errors, by conscious alterations, and by attempts to remedy the uncertainties thus created. Then, as further attempts to recover the lost truth were made, the families of text that we now know took shape. They were, however, nuclei rather than completed forms of text, and did not at once absorb all the atoms that the period of disorder had brought into existence." *(The Text of the Greek Bible,* p.242.)

I say we have arrived at about this point anyway; for who today would think of applying Gerhard of Maastricht's forty-three "canons of criticism" (A.D. 1711)? Griesbach cut them down to fifteen, at the end of the 18th century, though Bengel in 1734 had already reduced them to one—or perhaps we should say, subsumed them under one: his famous "Let the harder reading prevail." Wordsworth and White, in editing the Vulgate New Testament, reduced them to two: "The shorter reading is the more probable one," and "The true reading wins out in the end"—though both these rules are questionable, the first almost as inevitably as the second. It is now clear that the "shorter reading" canon led directly to Westcott and Hort's preference for Codex Vaticanus. We may venture to state the general situation at present, and the new rules now in force, somewhat as follows:

1. No one type of text is infallible, or to be preferred by virtue of its generally superior authority.

2. Each reading must be examined on its merits, and preference must be given to those readings which are demonstrably in the style of the author under consideration.

3. Readings which explain other variants, but are not contrariwise themselves to be explained by the others, merit our preference; but this is a very subtle process, involving intangible elements, and liable to subjective judgment on the part of the critic.

With the best will in the world, the New Testament translator or reviser of today is forced to adopt the eclectic principle: each variant reading must be studied on its merits, and cannot be adopted or rejected by some rule of thumb, or by adherence to such a theory as that of the "Neutral Text." It is this eclectic principle that has guided us in the present Revision. The Greek text of this Revision is not that of Westcott-Hort, or Nestle, or Souter; though the readings we have adopted will, as a rule, be found either in the text or the margin of the new (17) edition of Nestle (Stuttgart, 1941).

III.

It was a part of our commission to take into account the progress of modern Biblical research. This most certainly includes textual research or criticism. We have endeavored to discharge this part of our commission as faithfully as we could. And it is really extraordinary how often, with the fuller apparatus of variant readings at our disposal, and with the eclectic principle now more widely accepted, we have concurred in following Westcott and Hort. Not that we agreed in advance in favor of Hort—quite the contrary, there was no such unanimity; our agreement is really a tribute to Westcott-Hort, which is still the great classical edition of modern times. I find that we have adopted only one conjectural emendation (in Jude 5, "he who . . ."), and this is one that Hort discussed in his notes, and favored. We have made considerable use of the Chester Beatty fragments; in fact we have consulted them constantly, and have occasionally adopted readings from that source, when supported by others. Usually, the Beatty fragments range themselves with Aleph and B, i.e., Sinaiticus and Vaticanus.

If anyone will take the trouble to go through the footnotes to the new Revision, and list the chief authorities for the reading in the text and for the alternatives cited in the margin, noting especially the passages where we differ from the American Standard Version, he will find that we have followed B-Aleph-Chester Beatty (or some one or two of them) in the following important passages:

Matthew 3.16; 9.14; 12.47; 17.22. Mark 1.1; 7.4; 8.15; 10.24; 15.44; 16.9-20. Luke 2.14; 4.44; 5.17; 12.39; 15.16; 22.16; 23.38. John 3.13; 5.2; 7.53-8.11; 8.16; 8.57; 9.35. Acts 11.20; 18.7; 19.39. Romans 4.1;5.1; 5.2; 8.28. I Corinthians 1.4; 1.14. 2 Corinthians 3.2. Ephesians 1.1. 2 Thessalonians 2.3. Hebrews 3.2; 3.6; 6.2; 6.3; 9.11. 1 Peter 4.1; 5.2. 2 Peter 1.21. I John 2.10. 2 John 8. Revelation 21.3; 22.14.

It is unnecessary to list here the changes in the new revision which have resulted from consideration of the textual evidence. The Revised Standard Version of 1946 must itself be read and compared with the American Standard Version of 1901, and the explanation of differences must be sought (1) in a more adequate or a more modern rendering; if this does not explain a change, then (2) recourse should be had to the textual apparatus of the Greek New Testament. This was not the method of the revisers; it is merely a suggestion of a useful method to readers who wish to study the new Revision. As a matter of fact, not a single important variant in the whole New Testament escaped our scrutiny; each was considered, not only once but repeatedly, as our Revision was itself revised in the three or four successive drafts it went through.

It will be obvious to the careful reader that still in 1946, as in 1881 and in 1901, no doctrine of the Christian faith

has been affected by the revision, for the simple reason that, out of the thousands of variant readings in the manuscripts, none has turned up thus far that requires a revision of Christian doctrine. At the same time, their variety takes us back to the great days of freedom and of private initiative, when Christians copied out their own Gospels and Epistles, and occasionally made mistakes in doing so, and occasionally also added some words to their copies, for the sake of completeness—days when martyrdom was still common, and a victorious Church was superbly "alive and on the march." May the Book that spoke to these early Christians still speak to us—or rather, the same Lord, speaking through His servants, the apostles and prophets of Jesus Christ.

The Conscience of the Soldier

By A. G. Wacke

Pastor of Hope Lutheran Church, Hamler, O.

"When I come back I would like to have Holy Communion, and would like for you to ask the Lord to forgive me." These words perhaps express the profoundly felt feelings not only of the boy who wrote them to his pastor, but of many another who unflinchingly followed the call to arms, whether as draftees or as volunteers.

Such sentiments or even pangs of conscience find a very definite answer in the Gospel record of Christ's ministry. At the dawn of the Gospel ministry there stands "the voice of one crying in the wilderness." And the soldiers likewise demanded of him, saying, "And what shall we do?" (Luke 3:14.) They are to be content with their wages. From this we may reasonably draw the conclusion that they may continue to be soldiers without any pangs of conscience, provided they do no uncalled-for violence to any man, neither accuse any falsely, by which means they might increase their wages even in a peaceful community.

In the full light of the Gospel day, Christ does not criticize or correct John, but takes up the latter's ministry where he has left off (Mark 1:14). He even lauds him as a "prophet, yea more than a prophet."

The Case of the Centurions

Did the centurion of Capernaum give up his calling as a soldier? (Matthew 8:5ff). We do not think so. Yet, we may take from the words of Jesus (vv10-13) that he is to be counted among those that "shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven."

Again, it was a centurion who dared to make an oral confession when Jesus had closed his eyes in death. You may speak of the repentant thief. Yes, the thief repented and resolved to leave his erring ways. But, in a sense, there is again no indication that the centurion was in need of repentance, that is, the fact that he was a centurion did not put him under condemnation in the sense that the other was under condemnation for being a thief.

But, you say, what of Matthew 5:44 and 7:12? Again we think of our friend the centurion of Capernaum. In theory he was the enemy of the Jews, and the Jews the enemy of him. Yet, what are we told? "And when they (the elders of the Jews) came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue." What better example would any one ask, of Christ's command, "Love your enemies, do good to them that hate you?"

Shall we leave Matthew 7:12 to the theologians? Again, we migth refer to our friend, the centurion of Capernaum, who did not use his office to lord it over the Jews but rather performed acts of charity. And if he used his office to keep law and order among the unruly and froward, was he not doing that which he as an upright man would have desired that others do unto him if he had become disorderly, froward, and indecent? The soldiers who came to John the Baptist would have resented any act of violence or false accusation perpetrated against themselves. Even so were they to deal with others, and could deal with them if they so desired. As the centurion at the cross, no doubt, enjoyed the respect and honor of men, so he does not hesitate to give praise and honor to Him who had just died, even though he himself, in obedience to his superiors, may have helped to nail that very One to the accursed tree.

Christ's Warning to Peter

We still have Matthew 26:52 and John 18:11. In the light of Matthew 26:52, must we say that those soldiers who came to John all perished by the sword? that the centurion being among those who "shall come from the east and from the west" perished by the sword? or that the centurion, after making his noble confession at the foot of the cross, perished by the sword? But Peter, on the other hand, in lifting his sword against the authorities whom the Lord permitted for the time being, would certainly have perished with the sword or even by way of the cross, had he not desisted from this spirit of rebellion. And would he have deserved anything better? For by his act he would have tried to prove that Jesus could not pray to His Father, who would presently give Him more than twelve legions of angels. Once before Jesus had called him Satan, for trying to dissuade Him from going the way of suffering and death according to His Father's will. Was he not, even now, by his use of the sword, trying to prevent Jesus from drinking the cup

which His Father had given Him? Therefore, we conclude that to take up the sword against the powers that be or to lift it in opposition to the plain will of God,—that is sin; but to lift it at the command of properly constituted authorities is not an offense but an act of obedience, bitter as the consequences may be.

Divine Love and Judgment

In Luke 9:56 we read "The Son of man is not come to destroy men's lives, but to save them." However, Christ is not a Universalist. Though His love was freely given even to Judas, yet, when Satan had entered in, Jesus said to him, "That thou doest, do quickly." (John 13:27). As we behold in Christ, therefore, the wonderful combination of love and justice, not only blessing but also punishing, so we that are His followers are not to condone corruption, though it be beautifully camouflaged, but oppose it and remove it by all lawful means, including the destruction of that which man in his vanity calls life. Tremendous, however, is the responsibility of those that are called and appointed as powers and principalities to lead and direct in this work of apparent destruction! How much they are in need of our prayers, our admonition, and our example of godly living!

Until the Lord give us something better and more Scriptural than the Augsburg Confession, therefore, let us adhere to its teachings and the clear statements of God's Holy Word, lest we confuse the consciences of those entrusted to our care and add to their mental anguish, which, with many of them, is perhaps more than you or I can imagine or have ever experienced. Here also may the Spirit of truth lead us into all truth.

Death of a Martyr

From News Bureau, National Lutheran Council

PASTOR Dietrich Bonhoeffer, an outstanding German Lutheran theologian, was a leader in the ecumenical movement. He was also in charge of the secret theological seminary of the Confessional Church. On April 9, 1945, he was executed by hanging—on special order of Heinrich Himmler—at the Flossenburg Concentration camp near Neustadt, Bavaria.

Pastor Bonhoeffer was hanged because of his part in the July 20, 1944, plot against Hitler's life.

In a letter to a friend in this country, Pastor Bonhoeffer's sister who is in England, wrote: "It was obviously necessary to make the guards drunk to carry out his execution and after the execution they received an extra-ration. On Sunday, April 8, Dietrich held his last service before his fellow-prisoners. As an English major and fellow-prisoner wrote to me: 'The service moved us all deeply, Catholics and Protestants alike, by its simple sincerity.' After the service he comforted Frau Gørdeler and Frau von Hammerstein, trying to keep them from depression and anxiety (they were widows of men executed for their leadership in the plot against Hitler's life). Then he was taken away from Schönberg to Flossenburg. A Dane who saw the execution through a hole in the wooden screen of his cell window, wrote me that Dietrich died with admirable calmness and dignity."

In the same month that saw the execution of Pastor Bonhoeffer, his brother Klaus and his brother-in-law Dr. R. Schleicher were murdered in Berlin, and his brother-in-law Dr. H. von Dohanyi was murdered in Sachsenhausen—all for their share in the plot against Hitler. One Lutheran family was destroyed because of its courageous opposition against Hitler.

Bonhoeffer's Swansong

The following is a poem written by Pastor Dietrich Bonhoeffer while in prison. It has been translated into English by J. S. Leishman, the famous translator of the poems of Rainer Maria Rilke and Hölderlin.

PRISON

(Tegel, early summer 1944)

Outstretched upon my mattress,
I stare where great walls stand.
Outside a summer evening that does not know me
Goes singing into the land.
Slowly and softly
The tide of day is ebbing
On the eternal strand.
Sleep a little,
Strengthen body and soul, strengthen head and hand,
For peoples, houses, hearts and spirits
In flames now stand.
Sleep a little,
Gather strength, anger and courage,
Let not your stream run wasting in trivial sand.
Till after the blood-red night your dawn arises,
Still withstand.

Night and silence.
I listen.
Only the steps of guards and their voices calling,
Hidden laughter of lovers distantly falling.
Idle sleeper, can you hear nothing besides?
I hear my own soul's heaving and tossing wave.
Nothing besides?
I hear, I hear,
Like voices, like shouts,
Like cries for planks that will save,
The dumb nocturnal thoughts of the waking, dreaming
Companions suffering gave.
I hear beds' restless creaks and strains,
I hear chains.
I hear the happy murmurs of half-grown boys,
Finding in dreams some joys.
I hear them dragging their blankets round them,
To hide from hideous visions of gulfs that drowned them.

I hear the sleepless tossing and stretching
Of men whom longing for freedom and deeds of anger drives.
When sleep attains them at last in the grey fore-dawning,
Dreamily they murmur of children and wives.
I hear the sighs and faint breathings of men grown grey,
Silently getting ready to travel far away.
Justice and injustice, they have seen both come and go,
And now some eternal, unforgettable thing they would gladly know.

Night and silence.
Only the steps and calls of the guards.
Can you hear in the silent house
That quivering preparation, that crackle amazing
Of hundreds setting the kindled spark of their hearts ablazing?

Muted their choir,
Wide-open my ear:
"We the old, we the young,
We of every tongue,
We the strong, we the weak,
We awake, we asleep,
We the poor, we the rich,
Unfortunate each!
We the good, we the bad,
We that are what we are,
We men of many a scar,
We witnesses for those now afar,
We contumacious and we bemused,
We innocent and we gravely accused,
We by long loneliness deeply abused:
Brother, we seek you, we call you thus.
"Brother, can you hear us?"

Twelve cold, thin strokes of the clock in the tower awaken me.
No sound, no warmth within them
To shelter have taken me.
Bayings of savage dogs at the midnight hour
Have shaken me.
Poor sounds of sorrow
Part from a poor today,
A poor tomorrow.
That yet one day to another should wend,
Which to nothing newer and better shall tend
Than at last, like this one, to come to an end,—
What is that to me?
I would see the passing of time into time,
When flaming signs night's sky shall climb
And new bells over the peoples chime
Out ringingly.
I wait, I wait for that midnight
Within whose fiercely-resplendent light
The wicked in fear shall cease to be,
And the good remain in felicity.

Creatures of night,
Advance into the light.
Treachery, deceit,
Approach the judgment-seat.
Mark, man, the sight
Of sacred Might
Establishing the Right.
Proclaim in wild delight
Justice and Truth and Grace
To men of a new race.
Heaven, now reconcile
Earth's sons in peace, and smile
Upon them for a while.
Earth, bring forth bounteously.
Mankind, be free, be free.

But now I have sprung to my feet, excited
As though from the deck of a sinking ship I had sighted
Land in the offing, as though there were something to hold,
As though I were gazing on ripening fruits of gold.
But wherever I glance, and grasp, and press
There is only the dark's impenetrable massiveness.

I sink into pondering,
I plunge down into the depths of the dark.
Night, where such outrage and evil are wandering,
To you will I hark.
How long shall our patience, and why, be by you consumed?

Silence for long unbroken:
Then Night bends over me, and these words are spoken:
I am not dark, guilt only to darkness is doomed.

Guilt. I hear a trembling and quaking,
A murmur, a lamentation outbreaking,
Hear anger within men's spirits rending.
In myriad voices mazily blending
A dumb choir
Assails God's ear:
We, hunted by men and abused,
Made defenseless and then accused,
Unbearable burdened and losers
Of all, we are yet the accusers.

We accuse all those who forced us to sinning,
Who let us share in their guilty winning,
Into witnessing of injustice surprised us,
And then as partners in guilt despised us.
Our eyes upon outrage had to gaze
Until we were lost in guilt's dark maze;
Then they locked our mouths up fast,
Dumb as dogs we became at last.

We too had learned to lie before long,
And adapted ourselves to public wrong
And when the defenseless were felled by force,
We took it all as a matter of course.
And what within our hearts still flamed
Remained unspoken and unnamed;
We checked our blood's insurgent flow,
And trampled out the inward glow.

What sacredly had united men
Was torn to tatters again and again;
Friendship and loyalty were betrayed,
Of tears and regrets a jest was made.
We, sons of many a sacred name
In the annals of Justice and Truth, became
Despisers of God and of man as well,
And around us all was the laughter of Hell.

But now, with both freedom and honour denied,
Before men we can hold up our heads in pride.

And if we are brought into evil fame,
We ourselves before men can clear our name.

Man against man, our ground we choose,
And we the accused will in turn accuse.

Before Thee only, all Being's Beginner,
Thee only, is each one of us a sinner.

With pain avoided, with deeds declined,
We have betrayed Thee before mankind.

We saw the Lie uplift its head,
And did not honor Truth instead.

By brothers oppressed we were greatly needed,
But danger of death was all we heeded.

As men we come before Thee,
To pardon our sins we implore Thee.

Lord, after these days of fermentation,
Grant us days of confirmation.

Let us, far as eyes can see,
Build ourselves a road to Thee.

Till our guilt through Thee shall cease,
Keep us patiently at peace.

We in silence will prepare
Till Thou call to days more fair,
Till the storm and flood Thou still,
Working wonders through Thy will.

Brother, till the night shall flee,
Pray for me.

Earliest morning light creeps through my window grey and pale.
Gentle breezes round my forehead summer's breath exhale.
Summer day, sweet summer day, I murmur silently,
What will it bring for me?
Outside hastily muffled footsteps have broken that peace.
In my vicinity they suddenly cease.

I feel both hot and cold,
I know without being told.
A quiet voice lets something fall,
Cutting and cool.
You'll soon have done with it, brother, brother be bold.
Soon, soon. I hear your striding proudly, courageously.

No longer the present is what you look on, but days that are yet to be.
I go along with you, brother, to that place of fear,
And your last words I can hear:
"Brother, if this be the last dawn I shall see,
Pray for me."

Outstretched upon my mattress,
I stare where grey walls stand.
Outside a summer morning that's not yet ours,
Exulting into the land.
Brother, till after the long night
Our dawn arises,
Let us withstand.

Midwestern Educational Problem

III. THE SOLUTION

By O. H. Pannkoke

TO SOLVE ANY QUESTION, the primary task is to understand its nature and to consider every essential aspect. It is probably true that all the blind alleys into which the human mind has strayed were caused by failing to understand the nature of the problem and by neglecting to consider some of its essential aspects.

The fault of medieval scholasticism was simply the confusion of Aristotelian philosophy with God's personal revelation of His love and His mercy. Scholasticism misunderstood the Gospel to be a philosophical system. Luther understood the true nature of the Gospel and became the great reformer of the Church. Luther's great theological ideal to penetrate to "the kernel of the nut and to the heart of the grain of wheat" applies to every field. No scholarship ever rises above the quality and thoroughness of its insight into the nature of its problem.

In the first two articles I outlined the problem and its factors and issues. In this final article, I intend to propose the solution.

1. ORGANIZED AND CUMULATIVE RESEARCH

Any hope of finding a solution for the midwestern educational problem must be based on organized and cumulative research. The situation is far too complicated to lend itself to hasty and superficial panaceas. It is an educational question and education is a highly developed special field. It is a question of historical development. It is a question of social analysis. It is a question of cultural change. It is a theological and a moral question. It is a question on whose right solution to not a small degree the future of our Church depends.

In fact, in part at least our trouble has lain in oversimplifying the question and in drawing hasty conclusions which only led to trouble. Over-simplification was the cause of the tragic educational history of the American Lutheran Church in the Middle West. Research was the heart of the one promising movement to bring about cooperation among midwestern Lutheran colleges. This movement was responsible for the Educational Seminars of 1933 and 1935. It established the midwestern faculty conference. It founded the Luther Academy. It initiated the first cooperative public relations program of these colleges. Changing political currents in the American Lutheran Conference ended the movement.

Secular education on every level has set the example and demonstrated the necessity of continuous research. Every state and every larger city department of education has a research department to improve its educational services. State after state has conducted special surveys to improve its system of education. The great foundations have subsidized educational research with millions. The Pennsylvania Inquiry alone cost five hundred thousand dollars.

Little Spent in Research

I have been associated with Lutheran Colleges since 1919. In this period our colleges experienced both their greatest growth and their greatest change. Our Church faced its gravest adjustments. I know that less than $35,000 were spent in research to plan our educational development. Twenty-seven thousand of this were spent on the survey of the colleges of the United Lutheran Church. That record is nothing short of tragic.

Research to be successful must be based on an adequate method. At this point we have been caught between two horns of a dilemma. From the standpoint of our Church, we have tried to solve the question by theological prinicples, by philosophical analysis, or by the practical interests of ecclesiastical policy. Under the profound influence of secular accrediting agencies, we have largely absorbed the objective concepts of the scientific education movement. These are infinitely more refined than they were a dozen years ago, but they still pass by the life of the spirit in silence. They are primarily concerned with external phenomena and not at all with the inner life of the Church.

It must be clear that none of these methods does justice to the nature of the material which needs to be analyzed. Everyone of them represents a partial viewpoint. In its simplest form, the nature of the midwestern educational question is a socio-cultural process. On the one hand, it deals with social institutions manifesting themselves in clearly defined forms of organization and ordered functions and related in ever-widening circles to the other forms of social life. On the other hand, it deals with a religious culture, the inner life of the Church—its beliefs, convictions, attitudes, motives, and aspirations. In the third place, both of these factors are fused in a dynamic process of continued historical growth. The method which alone does justice to these three factors in the question is the socio-cultural method. In many articles since the Educational Seminar of 1933, I have referred to this method and developed various aspects of it.

2. A STATESMANLIKE PROGRAM

A statesmanlike program is the goal of research in the midwestern college question. Research is only a means. A statesmanlike program is the goal. What should this program comprehend?

In the first place, it needs to answer the question: *What is the function of Lutheran higher education today?* Formerly the answer to this question was simple. In fact, I doubt whether it ever was a question. The Church needed ministers. So it established simple, often rudimentary, institutions in the inherited pattern and began to train men.

Our Church has two educational traditions, the realistic vocational tradition of Luther and the humanistic classical tradition of Melanchthon. The classical tradition formed the pattern for our early higher education. Since it was assumed that it represents the eternal ideal of education, the question of change and adaptation to life never arose.

The classical tradition has largely disappeared, except as a nostalgic longing to disturb some and in its Platonic and Aristotelian assumptions to confuse others. We have accepted change as an essential aspect of life. The function of education, too, and the manner in which it is carried out, must change as life changes.

The compelling need for asking what the function of Lutheran higher education today is, lies in the enlarged task and outlook of our Church in the world. It lies in the revolutionary changes of its environment.

The answer to the question should be approached organically. It should embrace the *whole* field of higher education and every educational interest. It will not do to isolate college, seminary education, the preparation of inner mission workers, the need for trained workers in the home mission field, the service to students in non-Lutheran schools, the importance of specialized and graduate study. Each of these is an integral part of the educational function of our Church. To treat them separately leads to confusion and conflict.

A Lutheran Philosophy of Education

In the second place, a statesmanlike program must develop a *Lutheran philosophy of Education.* At present only too often our colleges are split personalities—schizo-phrenics is the technical term. Christian, Platonic, Aristotelian, positivistic, naturalistic, pragmatic, and narrow vocational ideals are striving for the ascendency.

Integration is the mark of a fully developed personality. It is at the same time the mark of a strong institution. Educational integration has many aspects. It designates the intimate relation to life, the proper sequence in the advancement of learning, the coherence in the learning process. All these are secondary to a spiritually integrated view of life. This arises out of an educational experience guided by a single educational philosophy.

In recent months, I have surveyed the field of publications in educational philosophy. Educational philosophy has come to the front among secular educators. In hardly more than a half dozen years, at least ten important philosophies of education have been published. The same holds true of the Catholic Church. While it has always had a fully developed philosophy in Thomism, in the last decades it has accomplished the monumental task of interpreting American educational thinking in the light of Thomas Aquinas.

A Christian Education Curriculum

In the third place, a statesmanlike program must develop a *curriculum of Christian general education.* General education is distinguished from narrowly specialized vocational and professional education. It is concerned with the personal, social, political, moral, and spiritual

insights on which the common life of humanity depends. The aim of the classical curriculum was general education. It introduced the student to one of the great, comprehensive, and unified cultures. Its central interest was humanity seeking to find meaning and value in life.

With the rise of industry, science, and the city, came the age of the specialist. The interest in humanity dried up and was supplanted by the interest in efficiency, production, and material advance. The specialization of scholarship in the 19th and 20th centuries, its indifference to the moral and spiritual factors in life, to no small degree are responsible for the present world chaos.

While progress has been made to integrate our college curricula, especially through changes in administrative organization, we are far from the goal of Christian general education. It will require the intensive cooperation of many for some years to attain the goal.

Specialized and Graduate Education

In the fourth place, a statesmanlike program needs to provide for *specialized and for graduate education.* I discussed this need in a study on the Function of the Seminary, presented to the Seminary Professors' Conference in Dubuque in May. It will be published in the *Augustana Quarterly* in October.

In the fifth place, a statesmanlike program will make *adequate provision for evaluation.* Many important movements have been initiated in the field of education in the last decades. An essential part of everyone of them was the provision to test the outcomes, whether they correspond to the aims. In the Chicago and the Minnesota plans, provision was made just as elaborately to test as to work out the plan.

The secular aims of our colleges are subject to rigorous tests. Periodically, accrediting agencies study the colleges in their jurisdiction. Graduates of these colleges must measure up to the requirements of professional schools. The religious aims are subject only to the casual evaluation of the Church. No aim of church colleges has ever been presented with more eloquence than the aim to prepare lay leaders. Who has ever taken the trouble to find out how many graduates become lay leaders! There can be no real improvement in the Christian quality of our higher education and in its service to our Church until we provide adequate methods of evaluating their religious aims.

In the last place, out of all these factors will emerge the *statesmanlike program* itself. Statesmanship is the ability out of the present situation, with all its human confusion and prejudices, to plan a course of action which will achieve the best program possible. Statesmanship therefore is more than research. In addition to logical clarity in analyzing issues, it requires psychological insights into human reactions. The research for the program will be made in the study. The program itself will be related to life.

3. ADEQUATE DISSEMINATION

The third step in solving the midwestern educational question lies in adequate dissemination. No improvement has as yet been offered over the program of 1933 in this respect. That program made cooperative and cumulative research its foundation. In the midwestern faculty conference, it presented its findings for the free discussion of the faculties. In the Luther Academy, it planned to reach the intellectually alert ministers. In a public relations program, it reached out to the Church.

The strength of this program lay in its coherence and in its cumulative effect. Since that day, and probably due to not a small degree to the stimulus of that movement, an ever-growing number of seminars, convocations, and conferences have sprung into existence. Each has chased its own star as the spirit moved it and as the ephemeral interests of the moment suggested, without relation to the others and with no concern step for step to build the grand strategy of the Church.

It is probably true that the great dream to center a research movement and an effective program of disseminating the results in the cooperation of midwestern Lutheran colleges was premature in 1933. It should not be premature in 1945.

4. ACTION STEP FOR STEP

The final part of the solution of the midwestern educational question is action—one step after the other.

On the periphery, the course of action is clear. There is no real obstacle in the way of, and there can be no excuse to delay, educational cooperation in Texas, on the West Coast, and in Canada.

In the Middle West, the decision to develop Wartburg into a strong college is bringing the educational question to white heat. It is disturbing Concordia, which had begun to draw American Lutheran Church students from North Dakota and Western Minnesota. It is accentuating the problem of Luther College at Decorah. It will affect in a minor way St. Olaf. Many American Lutheran Church students were coming to it. It does not immediatedy and directly touch Augustana and the United Lutheran Church colleges. In a longer development it will.

The great underlying, critical, historical issue of our Church, separatism or unity, yesterday or tomorrow, could not be brought into sharper focus than through the proposed development of Wartburg College. The moral responsibility for the right solution rests equally on every Lutheran church group because the ideal solution can come only through cooperation. The moral obligation in cooperation is self-forgetful love as exemplified in the evangelical precepts.

A Summary of the Factors

Let me summarize all the factors in the situation:

1. For the American Lutheran Church the future of 200,000 members in the Middle West is at stake. If

that group disintegrates, the American Lutheran Church as a whole disintegrates.

2. No program and no agency exists today to liquidate this group so that the whole Church will gain and not lose. The primary obligation of the American Lutheran Church then is to conserve it by the development of a first-class college.

3. A first-class college needs to have at the very minimum two million dollars in resources. Only a first-class college will meet the need. Moreover, it must be accessible to the whole midwestern constituency of the American Lutheran Church. This will not be the ideal location from the standpoint of the Church tomorrow.

4. Probably within less than ten years we will be in a depression. Then all of our colleges will have trouble, the weaker ones serious trouble. Moreover, then the union movement will again be dominant and the Church will be more critical of duplication than ever before. The present prosperity, which makes the educational prospects seem so bright, is a snare. The day of reckoning inevitably will come.

5. The choice is drift or mastery in an issue and at a moment in our Church's history when to drift is sin. Could any obligation be more obvious and compelling than for the Lutheran Church groups concerned to face and to deal with this issue—intelligently, wisely, courageously, and before it is too late? To try and fail would be tragic. Not even to try would be sin.

This is the fateful hour for the Lutheran Church in America. Research, scholarship, education were the strength of the Reformation. They are the strength of our Church in this fateful hour.

The Reader's Viewpoint

AN IMPLACABLE FOE OF ROME

Dear Dr. Ryden:

I HAVE JUST READ the editorial in the *LUTHERAN OUTLOOK* for January, "Totalitarian States Menace Peace of World, Says Pope". It seems very strange to me that anyone who is at all familiar with the policy of the papacy would take any stock in what the pope, the greatest advocate of totalitarianism in all the earth, is saying on that subject. He is opposed to all such totalitarian states but his own.

Those indicated three pre-requisites for a true and lasting peace can well be subscribed to by any and all individuals and nations that look for peace and harmony on earth, but I could not listen to the pope on that subject, who, as a deadly opponent to these principles, fights them in thought and deed (not in words—for he is deceitful above words). The wicked Vatican and the Romish Church does not deserve any space in a Lutheran journal unless it is used to hit them and their wicked intrigues. I only wish that some of the folks from the United States would live in Canada for a few years, and they would have their fill of Romanism and all its evil practices and intents. It is evident that the Vatican is hard at work in your fair country (U.S.A.) to make it a state subservient to Rome, and what surprises me most is that they are allowed to carry on their malicious scheme without any opposition or criticism on the part of strong Protestant America.

Personally I would like to see a great deal more news in the church press about the political and moral activities of the papacy, and its earnest attempts to enslave North America. It would be welcomed by the majority of readers to have these activities laid bare.

Yours truly,

Edmonton, Alberta. J. Arvid Vikman.

We wonder if the Rev. Mr. Vikman read the other editorial in the January issue entitled "Rome Seeks to Recoup Its Losses in the New World," and if he noted the two-article series by the Rev. Raymond L. Olson on "Rome's Political Activities" in the November and December issues. Regarding incessant attacks on Rome, it might be well to ponder what a layman, Lt. S. L. Ahlstrom, has to say on the subject in his article, "Unity, a Lutheran Imperative" in this issue. —The Editor.

A DANE GROWS HOPEFUL

Thank you, Dr. Yochum! Your article in the *OUTLOOK* for January leaves room for a good many of us who have been much afraid that large synodical bodies were too small for some of us.

With your attitude, the Spirit should work more abundantly among many more of us. I am serving a church where the larger number of members is of Danish extraction, but we also minister to a number of people whose historical background is German, Norwegian, Swedish and Finnish. I desire very deeply that they may all have an opportunity to contribute some of the fruits of the spirit that is peculiarly theirs. Right in line with your thinking comes that of Professor George F. Hall. Now, really, we are going some place! I wonder if we are getting strong enough to let the voice of Grundtvig be heard, too? And, by the way, besides a Swedish Lutheran Renaissance—more power to them—there have been several in Denmark. One of them merged the human with the divine.

Withee, Wisconsin. L. C. Bundgaard.

AN APPRECIATIVE READER

Dear Dr. Ryden:

The *LUTHERAN OUTLOOK* came today, and I want to tell you that I have certainly enjoyed this issue. The whole issue is loaded, including "Pointed Paragraphs". Hope many will send you their appreciation.

Sincerely,

Rockwell City, Iowa. Bruno Schlachtenhaufen.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

THE REV. HENRY F. SCHUH, director of stewardship and finance of the American Lutheran Church, was elected vice president of the United Stewardship Council at their recent meeting in Toronto, Canada.

The next meeting of this body will be held in Columbus, Ohio, the latter part of April. Although the organization is not an organization of church bodies, it is composed of men and women who have stewardship responsibilities in about twenty-five Christian church bodies. Their work-shop meeting in Columbus will be interesting to follow.

Capital Professor Goes to Baylor

Professor John W. Bachman, acting head of the Department of Speech at Capital University since January, 1944, will leave at the beginning of the second semester for his new post and duties at Baylor University, Waco, Texas, where he will take charge of the University's Radio Department.

Pension Fund Passes Million Mark

The Pension Fund of the American Lutheran Church, started January 1, 1939, has an enrollment of 75 percent of the pastors and other church workers and about two-thirds of the eligible congregations and salary-paying organizations, as members. The reserve as of November 30, last year, totaled $1,007,043.74. This amount is made up entirely by the payments of individuals and organizations, with the exception of gifts amounting to $30,000.

Superintendent Foster Called Home

The Rev. Harold W. Foster, superintendent of the Lutheran Inner Mission Society of Pittsburgh, Pa., was called to his heavenly home on December 8, after an illness of several months. He reached the age of 43 years.

Before going to Pittsburgh, he served parishes at Augusta, Ky., Farmersville, Ohio, and was the superintendent of the Lutheran Inner Missions of the Miami Valley, Ohio.

His death is a loss to the field of welfare throughout the Church, but we submit to the will of our Father, even as did one of the prisoners in the county jail at Pittsburgh, when the chaplain came to teach the Bible Class. This colored prisoner quietly and reverently suggested, "Let us sing hymn number 142 first, as a tribute to Rev. Foster. Let's sing it prayerfully and reverently. It was one of his favorite hymns." The colored man was brought to faith in Jesus Christ by Superintendent Foster and the hymn suggested was: "Have Thine Own Way, Lord."

Norwegian Lutheran

Lawrence M. Stavig

Missionaries Leaving

IN ADDITION to Rev. Harold Martinson and Rev. Thomas Lee who have recently arrived in China, several others are about to embark for foreign service. The following new missionaries, Constance Twedt, Nina Fosmark and Bernice Boyum, are en route to points of embarkation for China. Rev. Gordon Ruud and family and Evelyn Lovaas are about to sail for Madagascar and Rev. L. E. Reinertsen and family are ready to leave for South America.

Missionaries on furlough slated to return to the China mission field in the near future are: Clara Peterson, Thone Sandland, Aagoth Fosmark, Olive Christensen, Edward Sovik, Arna Quello, K. N. Tvedt and Mr. and Mrs. Irwin Lerberg.

Dr. Erik Sovik is going out on a special mission to help reopen the Seminary at Shekow.

Mid-Winter Convocation

The annual Mid-Winter Convocation for pastors of the N.L.C.A. was held at Luther Theological Seminary, St. Paul, Minnesota, January 29 to February 1 under the direction of Dr. T. F. Gullixson, president of the Seminary.

Lectures were presented during the four-day course of instruction by the following: Dr. Iver Iversen of the Seminary faculty spoke on the subject, "Currents and Cross-Currents in the Church of Norway"; "Luther's Doctrine of the Church," was the theme of a series of lectures by Dr. Herman A. Preus of the Seminary faculty; Dr. Anton T. Boisen of Elgin, Illinois, lectured on his experiences as hospital chaplain and in ministries at mental hospitals; Dr. O. P. Kretzmann, president of Valparaiso University gave addresses on the theme, "The Lutheran Church in 1946." Lectures on the relationship between economic developments and the future of the rural church were presented by Mr. John P. Johansen of the Bureau of Agricultural Economics, United States Department of Agriculture. Dr. Herman E. Jorgensen, editor of **Lutheraneren**, recently returned from a trip to the northern European countries, gave intimate glimpses of individual professors who make up the faculties of eight theological seminaries in the Lutheran lands he visited. As in former years there was held in conjunction with the Convocation the annual Workers' Conference of leaders in youth work.

Biennial Convention Date

The date of the biennial convention of the Norwegian Lutheran Church of America has been changed and is now to be held June 11-18 at Central Lutheran Church in Minneapolis. The Women's Missionary Federation will hold its biennial meeting in conjunction with the general church convention and the dates will be June 11-13. The Brotherhood convention is scheduled for the days preceding the sessions of the church body, beginning Sunday, June 9, and continuing to June 11.

Heads Parish Evangelism

Supervision of the program of parish evangelism is now in the capable hands of the Rev. Elmer C. Reinertson, who recently accepted a call to this responsible position from the Board of Home Missions. This new office has been created to give direction and co-ordination to parish missionary endeavors and to re-emphasize the Faith in Action movement, which proved to be of great blessing to the Church during the Centennial observance.

Pastor Reinertson is a graduate of St. Olaf College, Northfield, Minnesota, and Luther Theological Seminary, St. Paul, Minnesota. He has served pastorates at Amherst, Wisconsin, St. Paul, Minnesota, and Forest City, Iowa. In his last parish he supervised a large building program that resulted in the erection of a beautiful stone church and parish house.

As a successful pastor in three parishes of increasing size, Pastor Reinertson demonstrated his ability to keep his ministry at a high spiritual level and has a special gift for the work of evangelism. His earnest zeal and congenial personality and administrative abilities make him an ideal leader in this important phase of the Church's missionary activities.

Dr. Aasgaard Honored by King

The Grand Cross of the Order of St. Olav was conferred on Dr. J. A. Aasgaard on Monday, December 31, by King Haakon of Norway at ceremonies in connection with his visit to Oslo. This is the highest honor that can be conferred on an individual by the Royal Norwegian government.

Dr. Aasgaard has returned to Amer-

ica after his visit to Europe as a representative of the National Lutheran Council.

To Direct Boys' Work

The Rev. C. E. Johnson of Billings, Montana, has accepted a call extended by the Brotherhood of the Norwegian Lutheran Church of America to be boys' work director and will assume the office on or about March 1, 1946. In this position Mr. Johnson will direct a comprehensive program of activities for the welfare of boys, and the men of the Church are elated over securing his valuable services for this important task.

For the last thirteen years Pastor Johnson has served the American Lutheran Church at Billings and under his able leadership the work has prospered. During his pastorate the congregation has grown from 86 to 820 persons; a large church debt has been liquidated and a reserve set up for a $100,000 building program.

Pastor Johnson's brilliant talents, pleasing personality, and intelligent understanding of youth will be effectively used in the position which he has accepted and great impetus will be given to the program of activities for the welfare of boys which he will direct. His task will be to awaken the men of the Church to a sense of their responsibilities in the promotion of an adequate boys' work program, to direct organized boys' work such as Scouting, 4-H, Future Farmers and other youth programs that are related to the youth of the Church, to set up and promote a series of older boys' conferences, to make provision for the needs of maladjusted boys and to create sentiment for more personal work among boys who need the help of big brothers in the solution of their problems.

New Charities Director

At the turn of the year, the Rev. Magnus A. Dahlen entered upon his work as executive secretary of the Department of Charities of the Norwegian Lutheran Church of America. He accepted the call to this position a year ago, but was granted the opportunity to prepare himself through special study during the calendar year of 1945.

Pastor Dahlen is splendidly equipped for his new work. A graduate of Concordia College (B.A., 1927) and Luther Theological Seminary (B.Th., 1930), he was ordained to the ministry in the latter year. He served pastorates at Cloquet, Minnesota, (1930-37); Nazareth Church, Chicago 1937-42); and Chippewa Falls, Wisconsin (1942-44).

Before completing his college work he held a position in a bank for two years. During his pastorate in Chicago he found time to finish two quarters of academic work in the School of Business at Chicago University. During 1945 he attended the same institution, this time pursuing studies in the School of Social Service Administration. His field work during the year included assignments with the Children's Division of the Chicago Welfare Administration; with the Arden Shores Home, an institution for dependent and neglected boys; and with the Illinois State Training School for Boys at St. Charles. He also served on the staff of the American Public Welfare Administration.

Previous acquaintanceship with the welfare work of the Church was gained by service on the Board of Directors of the Lutheran Welfare Society of Wisconsin and on the Board of Directors of the Homme Homes, Wittenberg, Wisconsin; he also directed the recent appeal for funds for the Homme Children's Home.

As Secretary of the Board of Charities, Pastor Dahlen will administer and supervise the charitable and benevolent activities of his church body. He is also charged with the responsibility of arousing "the Church to a greater awareness and acceptance of its social mission," and "in recruiting and securing qualified workers." His call directs him further "to represent the interests of the Norwegian Lutheran Church of America in the inter-synodical building of co-ordinated welfare programs, in close cooperation with the Division of Welfare of the National Lutheran Council."

Lutheran Free Church

By H. C. Caspersen

DR. O. H. SLETTEN died January 4 at his home in Minneapolis, Minn. The funeral services were held January 8, with interment in Crystal Lake Cemetery. He had reached the age of 67 years and 9 months.

Olai Henning Sletten was born March 14, 1878, at Kenyon, Minn. His father was a Lutheran layman who had been a member of the old Norwegian Synod, but later joined the Norwegian-Danish Lutheran Conference. After Olai had finished high school at Kenyon he studied four years at the Red Wing Seminary, Red Wing, Minn. In 1899 he entered the theological department at Augsburg Seminary, from which he was graduated in 1902. He was ordained the same year upon a call from the congregation at Chippewa Falls, Wis., where he served until 1905, when he moved to Blanchardville, Wis. In 1909 he was called to St. Olaf Lutheran church, Minneapolis, and here he served until last summer, when he resigned after 35 years of service.

St. Olaf at that time was a struggling little church with some 200 souls. The young pastor soon saw the necessity for a new location, and only a couple of years afterward a new church was built a mile north of the old site. Although the new church was a large structure, additions soon became necessary and a chapel was built in connection with the church; later a large gallery was added to the auditorium. At the time of Dr. Sletten's resignation the congregation numbered about 1,800 souls.

Dr. Sletten held many important positions in the Church as large. He was for ten years a member of the Board of Home Missions. He was ordinator two terms of two years each. He served as vice president of the LFC and later, from 1920-1923, as president of the Church. He was a member of the Board of Directors of the Deaconess Hospital many years, and also served as president of the Board of Trustees of Oak Grove Seminary, Fargo, N. D. He represented the LFC years ago on the National Lutheran Council, was a vice president of the American Lutheran Conference, president of the Minneapolis Ministerial Association and of other ministerial societies, and also head of the Minnesota Anti-Saloon League.

Some years ago the Northern Iowa

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University conferred on him the degree of Doctor of Divinity for distinguished service in the Church.

He was married 1902 to Miss Inga Oline Oie, Chippewa Falls, who survives him together with two sons.

Funeral services were held at Central Lutheran Church, Minneapolis, where an audience of about 2,000 people attended. The pastor of the church, the Rev. H. S. Hjortland, officiated at the altar, and a friend of Dr. Sletten from younger days and a schoolmate, Dr. Claus Morgan, pastor of St. Luke's church, Minneapolis, delivered the funeral sermon. Other speakers were Dr. Paul H. Roth, president, Northwestern Theological Seminary; the Rev. Luther M. Roseland, the Rev. B. E. Bergesen, and Dr. John R. Johns. Dr. C. M. Roan, a Minneapolis physician, spoke on behalf of the family.

Pastor B. O. Clausen Called

The Rev. B. O. Clausen of Seattle, Wash., died January 10. Funeral services were held at the Bethany Lutheran Free Church, with the Rev. E. L. Tungseth, pastor of church, officiating.

Benjamin Olaf Clausen was born in Ytre Sogn, Norway, April 21, 1879. After having finished folk school he continued at Framnes High School, Hambro's Latin School in Bergen, and later received his B.A. from Bergen Cathedral School. He came to America in 1903. He studied at Augsburg Seminary for three years, after which he was ordained and served congregations in the middle west and on the west coast. In an interim of a couple of years he studied at the University of Chicago.

Since 1917 he has been a city missionary in Seattle. He preached in Norwegian, English, and German, but most of his work in later years was personal service, both religious and secular. He was a very kind and self-sacrificing person, always ready to render a friendly service and lending a helping hand.

Pastor A. G. Lee Summoned

Pastor A. G. Lee died at Minot, N. D., January 14 at the age of 78 years. Funeral services were held at the Zion Lutheran Church, Minot, the Rev. L. Gudmestad, pastor, officiating.

Aslak Gunnarsen Lee was born in Laardal, Övre Telemark, Norway, September 21, 1866. He came to America in 1885. He studied at Augsburg College and Seminary, graduating as candidate of theology, whereupon he served parishes in different parts of North Dakota, finally settling in Minot, where he has lived as retired minister, occupying himself with different activities, since 1925. His wife and children survive him.

Mrs. J. L. Nydahl Dies

Mrs. Tabitha Nydahl, nee Rygh, of Minneapolis, died after a lingering illness at the Deaconess Hospital of that city on January 20, at the age of 74 years. Funeral services were held at the Lutheran Trinity Church, Minneapolis, Wednesday afternoon, January 23, the Rev. Martin J. Olson, pastor, officiating.

Mrs. Nydahl was the widow of Professor J. L. Nydahl, for forty years teacher of Greek and other languages in Augsburg College. He died in 1928. Six children, three sons and three daughters, survive. One of the sons, Melvin, is a physician in Minneapolis another, Theodore, is a teacher at the Teachers' College of Mankato, Minn. and the third, Harold, is pastor of the Ortonville, Minn., parish. The three daughters are married to pastors: the Rev. Clarence J. Carlsen, pastor of St. Olaf church, Minneapolis, successor to Dr. O. H. Sletten; the Rev. Melvin J. Olson, former pastor of Trinity, Minneapolis, now pastor of the Lamberton, Minn., parish; and the Rev. Torgney Kleven, Blanchardville, Wis.

Mrs. Nydahl was born in Goodhue county, Minn., and in her youth was a celebrated singer. She took a leading

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part in the large singing festivals formerly held in Norwegian church circles throughout the Northwest. She has been a member of the Lutheran Trinity congregation, Minneapolis, for over 50 years.

Augustana Synod

By William E. Berg

A Momentous Conference

AN IMPRESSIVE GATHERING of far-reaching significance will be a matter of history when this article is scanned by our readers. It will belong to history, but its impact will belong to the future, as an incentive and challenge to a greater World Mission program. On February 10-12 a World Mission Institute is scheduled on the campus of Augustana College and Seminary in Rock Island. This Institute is sponsored by the Augustana Foreign Missionary Society, the Board of Foreign Missions of the Augustana Synod, and Augustana College and Theological Seminary.

Among the speakers are: Honorable Walter Judd, M.D., congressman from Minnesota and a noted missionary; Dr. W. Stanley Rycroft, executive secretary, Committee on Cooperation in Latin America; Dr. S. Hjalmer Swanson, executive director of foreign missions of the Augustana Synod. Missionaries from Africa who had been invited to participate are: Pastors Elmer Danielson and A. C. Zeilinger, Margaret Peterson, Dorothy Anderson, and Mrs. George Anderson. Representatives from China are: Pastors Russell Nelson, Victor Swenson and David Vikner, Mrs. J. L. Benson, and Margaret Friberg. Miss Hildegard Swenson of India was also to speak.

The Augustana Synod hopes to have at least 150 new missionaries on our fields by 1950. Someone has said, "We must go to the lost or go to oblivion". Truly this is the Church's finest hour or her hour of greatest failure. It is great to be alive in this day if Jesus Christ possesses our lives for service in His great World Mission program. Dare we believe that such conferences as this will help check the atomic plunge of our world into darkness and despair? Dare we hope that the Lutheran Church will go all-out to evangelize the world? "Lead on, O King Eternal, the day of march has come!"

Missionaries Back in Honan

Our seven missionaries who remained in China during the dark crisis of enemy occupation are now returning to their former fields of labor. They are Dr. John L. Benson, Dr. Emery Carlson, Miss Anna Olson, Miss Ethel Akins, Miss Alyce E. Anderson, Sister Ingeborg Nystul and Miss Alice K. Anderson. Now that the war is over, the battle for men's souls must be waged relentlessly and in the power of the Spirit of God. Let us pray for our missionaries out on the front lines!

President Bersell to Geneva

Dr. P. O. Bersell, president of the Augustana Synod, left by plane on January 30 for Europe, where he will participate in several conferences for physical relief and succor to the oppressed, and for spiritual rehabilitation. He will serve as a delegate at the meeting of the Provisional Committee of the World Council of Churches to be held in Geneva, Switzerland, February 20-23.

Also on a special mission to Europe is Pastor Carl E. Lund-Quist, executive director of the Twin-City Lutheran Student Foundation at the University of Minnesota. He will work with students and faculties at each of fifteen major universities in Sweden, Norway, Denmark, Finland, and, if possible, others in Germany.

Three Pastors Called Up Higher

Dr. J. N. Brandelle was summoned very suddenly by His Lord on January 2 in Orlando, Florida, where he had arrived less than a week earlier to carry on home mission work. Dr. Brandelle served as superintendent of the Augustana Home for the Aged in Chicago for a period of over 30 years.

Communion and Confessional Sermons

By H. L. YOCHUM

"The book offers eighteen addresses, and all of them are good."—*American Lutheran.*

"These sermons, striking a true Scriptural note of the necessity and blessing of regular attendance at Holy Communion, the need of repentance and forgiveness, and the certainty of the same, emphasized and founded on the Word alone, as it is done in these sermons, strike a clear and welcome note. Concise, to the point, Scriptural, practical and usable for the busy pastor of today."—*The Western Lutheran.*

"Yochum's book not only rings pleasantly true to the truth, but is sufficiently unique in style, thought presentation, and individual contribution to make it abundantly worth while reading.

"The chapter, 'The Amazing Wonders of This Sacrament,' is refreshing to mind and spirit. 'Faith ever reaches out ahead of reason, to span the gaps which do exist between truth which can be demonstrated and proved scientifically, and the truth which must, as yet, be accepted on the authority of God's revealed Word,' says the author. At this point the author gives us a glimpse into some of the amazing wonders of the sacrament, which you will be glad to note when you read the book. Of special interest is also the chapter, 'The Two Lord's Suppers.' "—*The Ansgar Lutheran.*

Other titles are "The Union in Communion," I Cor. 10:16,17; "Do You See the Lord, at the Lord's Table?" Luke 24:30,31; "All Things Are Now Ready," Luke 14:16,17; "Remember Lot's Wife!" Luke 17:32.

"This book could well be used for private preparation for attendance at the Lord's Table."—*Lutheran Witness.* $1.00

Confirmation Sermons

By H. L. YOCHUM

Titles of some of the 14 sermons are: "The Spirit of Youth," Eccl. 11:9,10; "A String of Pearls for Our Mother Church," Acts 2:41-47; "A Philosophy of Life That Is Different," Acts 20:35b; "God Hath Chosen Us!" Eph. 1:3-6; "You Are Living Stones!" I Peter 2:4,5.

"The discourses deal with the life . . . of the young people who are to make their confirmation vow, and the life of the old people who are on that day reminded of their own youth, of the promises they made and of the way they kept them or did not keep them."—*Theol. Magazine.*

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Pastor Ulrik Ronnquist received his summons on January 3 at the Immanuel Deaconess Institute in Omaha, Nebr. Pastor Ronnquist had served congregations in Illinois, Nebraska, South Dakota and Indiana, before retiring in 1938, because of ill health.

Pastor L. W. Gullstrom was summoned on New Year's Day after several years at the Immanuel Deaconess Institute in Omaha, Nebr. He was incapacitated by an accident more than eighteen years ago. He was the prime mover in the organization of the Augustana Foreign Missionary Society at Augustana College and Seminary, which this year celebrates its 60th anniversary. God be praised for the fruitful labors of these faithful witnesses of Christ! Their works live on.

College Attendance Soars

Augustana at Rock Island reports an all-time high of 700 for the spring semester. Gustavus Adolphus in St. Peter, Minnesota, reports over 500. Housing is a terrific problem. Veterans are streaming in. God bless our colleges in this crisis day! May they lead men and women into the truth that sets men free.

United Evangelical

By H. Skov Nielsen

More Homes for Aged Launched

THE NEED for additional Homes to care for lonely old people is being increasingly felt throughout the Church. In Calgary, Alta., a six-acre property with a large residence has recently been purchased for such use, and a new association has been formed to found a Lutheran Old People's Home at Blair, Nebr.

The Eben-Ezer Mercy Institute at Brush, Colo., has purchased a 68-acre farm adjoining it on the west. This land is all under irrigation.

New Sites for Churches

Our congregation in Toronto, Canada, is facing relocation. A site in a thriving new subdivision has been purchased, and the present property on Woodlawn Avenue is being offered for sale.

The little group in Detroit, with the assistance and advice of our home mission secretary, the Rev. K. M. Matthiesen, and with the sanction of the Home Mission Council, has sold its present property and acquired a site on Northwestern Highway between the Seven and Eight Mile Roads for a contemplated new church edifice.

News Notes

The Rev. and Mrs. Victor Bagger, veteran Santal Mission workers who during the war have served our church at Winnipeg, Man., have returned to Denmark with intent to resume their work in the mission field. Their two eldest daughters remain behind as students at Augsburg College in Minneapolis.

A course in public speaking for his own church workers is being given this winter by the Rev. Erhardt Nielsen of Audubon, Ia.

A special synodical youth conference was held at Blair, Nebr., Febr. 7-10 in connection with the annual Christian Emphasis Week at Dana College. Delegations from all of the nine districts of the Synod participated.

The veil which covers the face of futurity is woven by the hand of mercy.—Lytton.

The Spirit of Lent

By THEODORE HEIMARCK

Pastor United Lutheran Church, Red Wing, Minnesota

Here are eleven challenging sermons that will make stimulating reading for the Lenten season. *The Spirit of Lent* is a comprehensive presentation of the meaning and significance of the season, emphasizing it as a period of special devotion, meditation, and consecration, a time for self-examination and a drawing closer to God. Laymen and pastors alike will find this book worthwhile reading for Lent.

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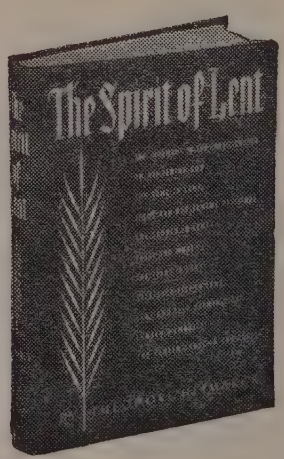

SERMONS

The Judgment in the Lord's Supper
On Hindering God
The Song in Lent
Jesus and Our Scheme of Things
The Garden in Lent
Free! For What?
The Tears in Lent
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ON THE RELIGIOUS HORIZON

Missionaries to Japan Must Share Hardships

Gospel Messengers of Sacrificial Spirit Have Opportunity, Says Educator

TOKYO—An appeal to American Christians to send soon to Japan two broad classes of missionaries has been made by Professor Hideo Kishimoto, a Japanese Christian and professor of comparative religions at Tokyo Imperial University. The two types of missionaries needed, according to Professor Kishimoto, are:

1. Men and women who will propagate Christianity openly, devote their lives to Japan, and come now to share the people's misery and serve them;

2. Short-term lecturers and teachers, sent by mission boards in the name of Christianity, who will not primarily be propagators of the faith but carriers of a strong message concerning general human affairs, of morality, democracy and Christian theories of the natural law.

Kishimoto, a Harvard graduate, named Reinhold Niebuhr and W. E. Hocking as men of the second type whom he would like to see come to Japan.

"The official policy of the occupation forces by necessity must be regulative," Professor Kishimoto says. "It lays out the boundaries within which we Japanese are free to move and think. But, quite rightly, it does not give a positive message to the Japanese. For instance, the occupation forces tell us our education must be democratic, that we must abandon all non-democratic practices and subject matter in our schools. This we gladly do. But by policy it does not give us new content, it does not dictate our curriculum or thought."

Government should not tell us what to think, Kishimoto admits. "But there is a vacuum in our thought life today, and we need to hear the reasonable conviction of independent civilians. Sending us Christian democrats to fill in the answers to our questions is urgently needed in Japan now and would be an important contribution Christian missionary agencies might make to world democracy and the Kingdom of God."

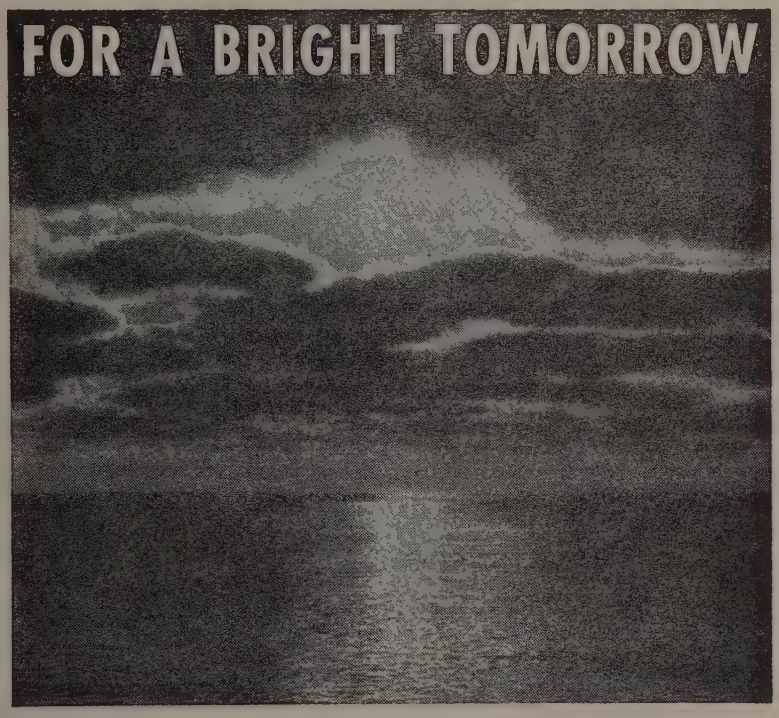
Professor Kishimoto is sure that full-time missionaries returning to Japan or coming for the first time should have a willingness to sacrifice and should identify themselves directly with the Japanese community.

Judge Demands Mothers Be Banned from Shops

St. Louis, Mo.—Blaming working mothers for the increasing divorce rate, Circuit Judge Michael Scott of the St. Louis Domestic Relations Division, asserted here that "it is high time industry started housecleaning mothers out of the factories and business and insist they go back into homes where they belong."

Judge Scott addressed the annual meeting of the Roman Catholic Sodality of Our Lady, attended by diocesan and deanery directors from the United States and Canada.

Citing St. Louis' divorce figures which have risen from 3200 in 1930 to 6500 in 1945, he said indications are that the number of divorces in 1946 would greatly exceed those of the previous year. National figures, he pointed out, also give evidence that one out of every 30 marriages is ending in the divorce courts.



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Assail Conscription At Education Meet

Presbyterian Calls Move Perilous Step in Direction of Secularism

CLEVELAND, Ohio—Peace-time conscription was attacked in a speech at sessions of the Council of Church Boards of Education, assembled here for its 35th annual meeting.

The assault was led by Dr. E. Fay Campbell of Philadelphia, president of the board, and associated with the Division of Higher Education, Board of Christian Education, Presbyterian Church in the U. S. A.

Dr. Campbell's remarks were made in an address on "Secularism in Education" in which he said: "Those of us who see the drift toward secularism in our society should oppose conscription."

Striking at the drafting of 18 year-old boys in peace-time, Dr. Campbell asserted:

"The Army proposes that we turn over to a military case our 18 year-old youth for a year of training.

"I can think of no other step we could take that would push us so far down the secular road. I can think of no fate for my own son which I should dread so much as to have him taken out of school and put under a military machine for a year.

"All kinds of 18-year-olds, away from home, in the hands of a group of unimaginative officers who think the only way to take care of a boy's sex life is to have enforced prophylaxis treatment for everybody when he returns from a furlough! Imagine a sensitive young man from a Christian home in this situation without the excitement of war to justify the insult to his finer instincts."

Dr. Gould Wickey of Washington, D. C., executive secretary to the National Commission on Christian Higher Education, declared in his annual report:

"All branches of the Christian Church must unite in an educational program against the forces and instruments of secularism permeating the whole of modern life and culture.

"If God is not necessary in education, He is not necessary anywhere. If the Church does not possess an effective educational program and method within its total program, the Church will be eliminated gradually from modern life."

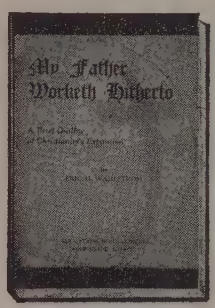
Others who spoke at the National Commission meeting were: The Rev. Frances E. Corkery, S.J., president of Gonzaga University, Washington, and Dr. Bernard C. Clausen, minister of the Euclid Avenue Baptist church, Cleveland.

Lutheran Chaplain Gets Job In Veterans Administration

Washington, D.C.—Appointment of Chaplain Edmund A. Weber, a former army major with 43 months active service in World War II, as assistant director of the chaplaincy service with headquarters in the central office of the Veterans Administration, Washington, D.C., was announced here.

Chaplain Weber, a Lutheran of th Missouri Synod, received his origina appointment as chaplain in the Offi cers Reserve Corps in October, 193 He began active duty as a first lieuten ant at Camp Crowder, Mo., in Febru ary 1942. One year later he was trans ferred to the Chief of Chaplains offic in Washington, D.C., where he was as signed to the planning and training di vision. He also served as executiv secretary of the Chaplains Associatio of the Army and Navy and as associat editor of its official publication, "Th Army and Navy Chaplain."

My Father Worketh Hitherto



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Iore Cardinals Seen As Political Maneuver

oviet Organ Charges Vatican Is Seeking to Improve Its Position

MOSCOW (By Wireless)—Appointment of thirty-two new cardinals Pope Pius XII was criticized here Izvestia, official Soviet publication, "apparently part of a great political aneuver intended to improve the atican's position in the international ea, "and to spread 'reactionary' olicies throughout the world."

In an article written by its commentor, Dimitri Petrov, *Izvestia* specifically attacked Archbishop Francis J. pellman of New York, Archbishop ernard W. Griffin of Westminster, nd the German, Polish, and Hungarian rdinal-designates, charging them ith "anti-democratic" and "anti-Soviet" attitudes.

Izvestia accused Cardinal-elect Griffin of having made "slanderous speeches" against the Soviet Union, and with aving opposed the Yalta agreements egarding Poland. The Soviet organ harged Dr. Griffin with repeatedly aving spoken against people's democacies in liberated countries. It said an nalagous role was played by Cardinalect Spellman, "who is actively carrying out the Vatican's policy in trying o persuade the American people to accept Franco."

Recalls Jap Envoy to Vatican

"This new cardinal," the Soviet organ declared, "did his utmost to defend he Vatican when the latter, in the ear after Japan's treacherous attack t Pearl Harbor, and in spite of the ountless crimes of Japanese imperialsm, benevolently received the Japanese mbassador."

Izvestia said the Vatican has named hree German cardinals "to aid reactionary Catholic groups which are trying to save the remnants of fascism rom full destruction." It charged that Bishop Count Conrad von Preysing of Berlin and Bishop Count Clement August von Galen of Muenster "are well nown for denying Germany's war uilt and opposing measures intended or the decisive eradication of German ascism."

Archbishop Adam Sepieha of Cracow vas criticized for "standing behind clerical circles defending Polish reaction and opposing the democratization of Poland," while Archbishop Joseph Mindszenthy of Esztergom, Hungary, was assailed for having recently "issued a pastoral letter packed with lies and defamation of the young Hungarian democracy."

Also targets of *Izvestia* were the new Spanish cardinals, who, it said, were named in compliance with an agreement between the Vatican and General Fracisco Franco in 1941; and the six Latin American cardinals, whose appointment, together with those of the four United States cardinals, *Izvestia* said "shows the Vatican's efforts to spread its tentacles to the American continent."

Sees Soldiers Losing Interest in Religion

Scranton, Pa.—Front-line soldiers who turned to religion when the going got rough have eased off now that the war is over, in the opinion of Maj. Edward T. Connolly, 34-year-old Passionate priest of this city.

"Ninety-nine percent of the men were religious," according to Maj. Connolly. "They thought of their God when they were under fire. The old adage that 'There are no atheists in foxholes' is true, of course, but as soon as the pressure is off, they fall back."

A missionary to Australia before the war, Maj. Connolly joined Gen. MacArthur's forces there and saw three years' Pacific service with the 32nd "Red Arrow" Div.

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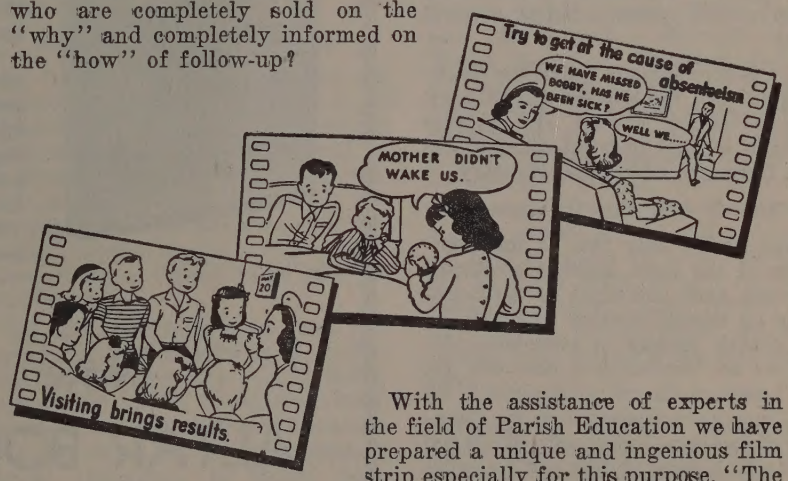
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Council Faces Many Difficult Problems

Notable Meeting in Chicago Finds Lutherans Girding for Greatly Enlarged Program

POSITIVE CHRISTIAN ACTION to insure a just and durable peace and a righteous world order was called for by the National Lutheran Council in one of the most important actions taken at its four-day 28th annual meeting at the Hotel Sherman in Chicago, January 22-25.

The statement, issued in behalf of three and one-half million Lutherans in the United States and Canada, and signed by the presidents of the Council's eight constituent bodies, urged Christian America to "witness against the spirit of hatred and vengeance, against tyranny and oppression in every form and against national selfishness and aggrandizement."

"We must bear witness to the healing and redemptive truths that alone can bind up the wounds of the nations and bring about a just and durable peace," the Council said. "We must bear witness to the righteousness of the Kingdom of God on earth which alone can bring about a righteous world order."

In a supplementary report, the Council petitioned the government to grant permission for church and private agencies to send physical relief to Japan, Germany, China, and Hungary.

"Heralds New Day for Church"

These were only two of the highlights of the eight sessions conducted morning, noon and night by the Council in an annual meeting which one of the church leaders in attendance described as "heralding a new day for our Lutheran Church in America." All the Councillors present from the Council's cooperating bodies seemed imbued with a high sense of duty and responsibility in the face of the urgent challenge that confronts the Lutheran Church today in all corners of the world, and the harmonious manner in which they labored to meet and resolve the diversified issues emphasized the strong unity of mind and spirit that prevailed.

In a pronouncement voicing its deep interest and concern for the success of the current Lutheran World Action appeal for $10,000,000, the Council called for "immediate and enthusiastic support" of the campaign, and "sacrificial response" to the request for clothing on behalf of Lutheran World Relief, Inc.

Tulloss Again Heads Council

Dr. Rees Edgar Tulloss, president of Wittenberg College, Springfield, Ohio, was elected to his second term as president of the Council. Other officers reelected were Dr. William G. Sodt of Milwaukee, Wis., vice-president; Dr. Martin Anderson of Chicago, Ill., secretary; and S. Frederick Telleen of New York City, treasurer.

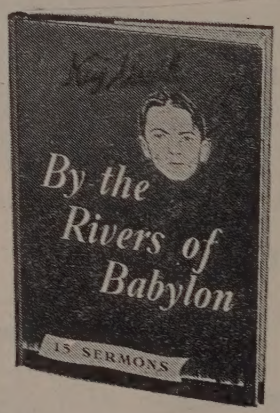
Named to the Executive Committee were: Dr. P. O. Bersell, president of the Augustana Synod; Dr. J. A. Aasgaard, president of the Norwegian Lutheran Church; Dr. N. C. Carlsen, president of the United Evangelical Lutheran Church; Dr. Franklin Clark Fry president of the United Lutheran Church; Dr. T. O. Burntvedt, president of the Lutheran Free Church; and the Rev. Alfred Jensen, president of the Danish Evangelical Lutheran Church.

Lund-Quist Heads Public Relations

Elected to fill the highly-responsible post of executive secretary of the newly-created Division of Public Relations was the Rev. Carl E. Lund-Quist of Minneapolis, Minn. At present he holds the position of executive director of the Twin City Lutheran Foundation and is pastor for Lutheran students at the University of Minnesota and other

By the Rivers of Babylon

Fifteen Sermons by Kaj Munk



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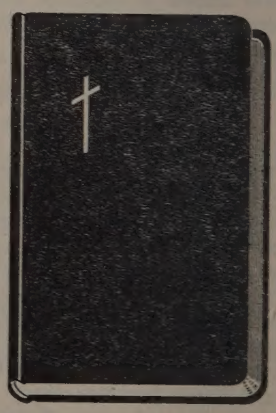

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Twin Cities' colleges. On the eve of his election to the Council's staff, he left by plane on a four-month mission to Europe on behalf of the World Student Christian Federation, an interdenominational agency. He will return to the United States in May and will assume his new duties on June 1.

The Council also approved the election of Dr. Morris Wee as secretary of the Commission on Student Service; the Rev. E. W. Mueller as assistant to the executive director of the Division of American Missions, his special assignment to be rural missions; the Rev. Carl R. Plack as consultant in institutional ministry under the Division of Welfare; and Louis C. Schenk as secretary of the Department of Public Information.

Free Conference in 1947

Numerous matters that came before the Council were referred to the Executive Committee. These items included: to select the date and site for a Free Conference of the Council's affiliated bodies in 1947; to investigate the possibility and desirability of a consultative relationship of the Council to the Federal Council of the Churches of Christ in America; to study the establishment of the Commission on Student Service as a Division of the Council; to study the need for more office space for the New York office of the Council.

In addition, the Council:

Declined a proposal that the Council participate financially in the Washington office establishment of the Federal Council of Churches, it being felt that the matter was primarily the concern of the individual bodies.

Approved, after revision, an interpretative statement on the Constitution which the Council adopted at its annual meeting in 1945.

Approved final steps for incorporation of the Council.

Instructed the Division of American Missions to prepare a specific statement of procedure and of suggested financing for a Department of Jewish Missions, approved in principle by six of the cooperating bodies.

Approved the establishment of a Department of Special Missions under the Division of American Missions.

Authorized the Division of Welfare to proceed with its study of the desirability of setting up a Department of Social Action.

Received a communication suggesting that the participating bodies of the Council request the Council to study the proposal of an all-Lutheran theological seminary for postgraduate study.

Norway and Finland To Receive $2,000,000

American Section of Luth. World Convention Plans for Relief of Europe

THE AMERICAN SECTION of the Lutheran World Convention has allocated $1,000,000 each to Norway and Finland for church relief and rehabilitation, it has been announced by Dr. Ralph H. Long, executive director of the National Lutheran Council, who serves as secretary-treasurer of the American Section.

In addition, $5,750,000 has been earmarked for spiritual reconstruction in the remainder of Europe. The specific countries and causes for which allocations are to be made will be decided when needs are more fully known. Dr. Long states that a considerable number of small grants have already been made.

Plans for the distribution of funds were made by the American Section on the basis of $800,000 in cash on hand from the Lutheran World Action appeal of 1945, and expected receipts of $6,950,000 from the LWA's current campaign to raise $10,000,00 for emergency postwar activities.

To Buy Army Surplus Goods

Dr Long reported that a grant of $100,000 has been made to Dr. S. C. Michelfelder, the American Section's commissioner to the World Council of Churches at Geneva, Switzerland, and that Dr. Michelfelder had been authorized to spend an additional $150,000 for the purchase of U.S. Army surplus commodities in Europe to be used in relief work.

The American Section has also approved a grant of $100,000 to the American Bible Society as a special donation; $50,000 to the World Council of Churches for its religious literature fund; $25,000 to the American Friends Service Committee to obtain food, clothing and medicines for children in Finland, and $2,000 to the World Student Christian Federation.

Of the amount given the World Council, $26,000 will be used to publish "Einheits Gesangbuch," a common hymnal for use in Germany, and $1,750 for publication of Luther's Larger Catechism. As a committee to pass upon manuscripts to be published in Europe, the American Section has named Dr. Theodore G. Tappert of the United Lutheran Church, Dr. Em. Poppen of the American Lutheran Church, and Dr. Ethan Mengers of the United Evangelical Lutheran Church.

A Lutheran World Periodical?

This committee has also been instructed to inquire into the possibility of securing literature on Lutherans and Lutheranism in America for distribution among the churches of Europe, and to consider the advisability of establishing a religious periodical for the Lutherans of the world.

In connection with the donation made to the Quakers, the American Section of the Lutheran World Convention plans to appoint a relief worker to the staff of the American Friends Service Committee unit now working in Finland. It has also been voted to purchase an automobile for the use of Archbishop Alexis Lehtonen of Finland.

The Emergency Planning Council of the Missouri Synod has been invited to use the facilities of Lutheran World Relief, Inc., for the shipment of clothing and bedding to Europe, with the understanding that the Missouri Synod will bear its proportionate share of the expenses involved.

Briefs

Hungarian ministers are free to preach whatever they wish as long as their sermons are not anti-Communist, Olivier Beguin, leading Swiss Protestant layman and a secretary of the World Council of Churches, declared in Geneva after a visit to Hungary. Begui found the Russian authorities indifferent to the churches in Hungary and the million Russian soldiers stationed there, he said, showing no interest in the Church. The Swiss leader discovered that several pastors are being held in prison for investigation by the Russians after being denounced. Lutheran Bishop Zoltan Turochi was convicted of anti-semitism and anti-Communism, getting a ten-year prison term.

Ruling in favor of Metropolitan Theophilus, Russian Orthodox Archbishop of San Francisco, the U.S. District Court in Juneau, Alaska, granted an injunction restraining the Rev. Eugene Olendy from occupation of St. Nicholas Church in Juneau. Father Olendy had refused to vacate possession of the church, claiming that authority over the property rests with the Moscow Synod. Upholding the independence of the Russian Orthodox Church of North America, technically in schism from the Mother Church in Russia, the court rejected a plea made on behalf of Metropolitan Benjamin for control of the church in his capacity as Patriarchal Exarch of the Aleutian Islands and North America.

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